

ADULT LEADER

*A Journal of Christian Education and Church Work; with Study
and Teaching Material for the Uniform (International) Lessons*

Vol. IX

NOVEMBER, 1933

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THANKSGIVING



What art thou saying, Lord, to me
By the red-fruited tree—
The yellow pumpkin on its frosted vine—
The purple grapes down by the old stone wall—
That tangle of late asters—silken corn-stalks tall—
Beauty of naked branches and a saffron sky,
That squadron of wild geese that southward fly?
Even the humble carrot hath an orange coat,
The beet a crimson robe—an onion silver skin.
By the rich walnut-tree
I see the gray squirrel scampering, filling winter-bin.
The dainty weed beside the road doth yield
A perfect seed, wrought with divinest care;
Sometimes the wonder seems too great to bear.
O Lord, thy beauteous bounty doth ensnare my soul!
I bow with great thanksgiving!

—Gene H. Osborne.

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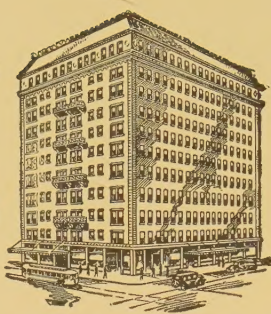
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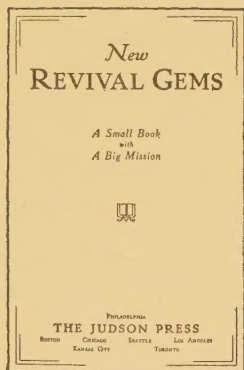
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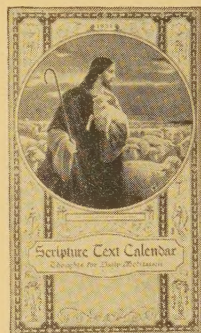
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To Study About Christ with Matthew

As has been announced, the Uniform Lessons for the first six months of 1934 are to be occupied with the Gospel of Matthew. The entire book is to be covered, because it incorporates so much of the *Logia*, the sayings of our Lord, Matthew is peculiarly adapted to adult class study. Here Jesus teaches, as nowhere else in the New Testament records, and teaches the practical lessons that grown men and women imperatively need. What is known as the Sermon on the Mount fills three entire chapters. Moreover, there is a methodicalness in the writing that we like to attribute to the fact that its writer had been a tax-collector, a customs officer, and was trained in the routine and practices of business that the Roman Empire everywhere demanded; a feature that appeals to hard-headed grown-ups.

To Make the Most of the Study

It is to be hoped that the members of our adult classes will fully appreciate the rich privilege and opportunity that is to be theirs in this study—of spending half a year with Christ Jesus in Matthew's treatise.

For that is what it is; not a biography, a sketch, but an account of a few of the events in his earthly life and a record of many of the words he spoke. This book was indeed intended to be a piece of missionary literature. It was written for people unfamiliar with Jesus and his gospel, back there in the first century. But none of us here in the twentieth century knows any too much about him or knows that gospel as well as he should. Let not these lessons in Matthew be entered upon with the feeling that we are merely repeating something that we have been doing from youth up. In a certain sense the story of Jesus can never be an old, old story at all, but is ever a new and fresh one. For we all always approach it from new angles and vantage grounds, out of new experiences. My teacher, Henry G. Weston, was regarded as a New Testament scholar of the first rank, yet when more than four score he found the reading of the Gospels—he told us—fascinating and profitable. How different his attitude from that of one of our correspondents, who inquired, "Why do the lesson committee keep giving us these same lessons, decade after decade—Matthew, Mark, Luke, John, Acts? Why do they not provide us with some fresh and different courses?" Meaning, supposedly, "We are tired of the New Testament." There is a strange magic—or, better said, breath of the Holy Spirit—about these Gospels that saves them from triteness, prevents them from being made commonplace by frequent repetition.

Rather

"A perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

The Beatitudes, the Lord's Prayer, and the parable of the Prodigal Son we have known by heart since childhood, yet we like to have the printed words of them throw back into our minds and hearts their blessed messages, even for the thousandth time.

Good Books on Matthew

Referring to Doctor Weston in this connection, he was the author of two monographs—published by our Society—that those who follow the Uniform Lessons next year will find profitable reading: *Matthew: the Genesis of the New Testament* (75 cents), and *The Gospel According to Matthew* (15 cents). In them Doctor Weston unhesitatingly sets forth his own theological and critical views, with which not everybody was in agreement, but which never go away from either sanity or spirituality. Anticipating the many inquiries that we know will come to us as to the best commentary on Matthew for use in connection with these lessons, let us mention another publication of The Judson Press, Broadus' *Matthew*, in the American Commentary series. It is a large and comprehensive work, but the price (\$2.50) is so reasonable that almost any Sunday school teacher should be able to procure it. Dr. John A. Broadus was not only a profound New

Testament scholar, but a skilled book-maker. Features of this volume are: Thousands of quotations are given from old and new New Testament literature; at the top of the page the Scripture considered is printed, Authorized and Revised versions in parallel columns; there are homiletical suggestions that are free from the objectionable features that often characterize such material—and which an adult teacher may more properly and profitably use than his pastor! To show that we are not too much biased by the pride we take in being the publishers of this splendid commentary, we submit the following: Not long before his death (1932) we happened to be seated at a public dinner opposite James Hardy Ropes, Bussey professor of New Testament criticism and interpretation at Harvard University. He had few peers in his department of learning. When he learned that I was connected with The American Baptist Publication Society, Doctor Ropes remarked—I am reproducing his exact language as nearly as I can: “I am not very familiar with the work of your organization, but I know that you publish a remarkably good commentary, Broadus’ *Matthew*. I have been familiar with it for years and still value it.” To those who are looking for something not so elaborate, or to supplement this voluminous work, we can recommend Erdman’s *The Gospel of Matthew* (\$1.00), which is valuable for its analysis and simple, direct expositions. Though published half a century ago the volume on Matthew by Philip Schaff in the International Revision Commentary series (\$1.25) is well worth having and using. The Matthew of the Cambridge Bible for schools and colleges of course ranks high and is much more than a school-book, as its name might imply. Jackson and Lowery’s *Matthew*, in the Devotional Commentary series (\$1.25), and the still briefer volume on the Gospel in the Study Bible Series (\$1.25), will be helpful to teachers. Robinson’s *Matthew* of the Moffatt commentaries (\$3.50) is the most recent of all. These last three mentioned are representative of English, rather than American, New Testament scholarship. The parables are such a prominent feature of Matthew that the adult teacher at any rate will value Buttrick’s *The Parables of Jesus*, which may now be procured in a dollar edition. Last, but not least, there is Mrs. Montgomery’s translation of the New Testament whose ingenious paragraphing and chapter and section headings assist wonderfully in finding our way through Matthew, in particular.

What Is Sound Teaching?

Sometimes when we receive letters criticising doctrinal views that have been expressed or implied in these columns, and we are perplexed or mystified at the attitudes of the dissentients, we think of Dr. Owen

P. Eaches, who from the time ADULT LEADER was started until his death, in 1930, was one of our regular staff contributors. He was known throughout the Baptist denomination as a conservative—it was usually said, an ultraconservative. During a long ministry and in innumerable articles in the religious press he valiantly contended for what he regarded as “the faith which was once for all delivered unto the saints” and the old-fashioned Baptist saints at that. There was no mistaking his views, for his speech and writing were crystal-clear. He resented hotly any imputation of theological unsoundness or denominational irregularity, and to have been branded “modernist” would to him have been a grievous blow. And yet this is exactly what happened, in the reactions to the article of his that we published, as we learned from not a few letters. We were told that he denied the deity of our Lord, the Virgin Birth, the integrity of Scripture, the miraculous in the Gospels, and about everything else that the most of us orthodox Baptists receive as the “fundamentals.” He was accused to us of being a “modernist” and an underminer of the faith. Naturally we never passed on to Doctor Eaches these letters critical of his statements and views. We were too considerate of the splendid old gentleman’s peace of mind to do that. But it caused us much brain-racking and heart-searching—and going back to what we had always looked upon as the authoritative theological literature of the Baptist church: the commentaries of Hackett, Broadus, Bliss, Hovey, and Pidge; the theology manuals of Strong, Johnson, Hovey, and Mullens; and the devotional writings of Spurgeon, A. J. Gordon, and George Dana Boardman—scholars all with whom Doctor Eaches was in fullest sympathy. How is one to explain it? And what is sound biblical interpretation and sound Baptist doctrine—according to Baptist standards? Is anyone always certain thereof, except the Great Head of the church himself? Or is it possible to express religious thought in writing so as clearly to be understood without the risk of having one’s meaning misunderstood? Our Lord was repeatedly taken to say what he didn’t, wondrous master of language that he was, and shall we who humbly try to repeat his truth imagine that it will be otherwise with us? There are many things to puzzle and confuse religious editors, especially those who serve half a million independent-minded Baptists!

Do NOT look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow, and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations.—*Saint Francis de Sales*.

Paul in Jerusalem

By John Snape, D. D.

Pastor Temple Baptist Church, Los Angeles, Calif.

We drove in four hours up to Jerusalem from Nazareth over the same route by which, in four days, the boy Jesus was wont to make the same journey with his parents. Our route led us over historic ground—past Mount Tabor, Mount Gilboa, ancient Shechem, Jezreel, Dothan, the ruins of Samaria, little Bethel, Mount Gerizim and Mount Ebal, Nablus, old Shiloh and Gilgal, Bethel and Mizpah, old Nob and new Ramallah, skirting Emmaus, within sight of the Mount of Olives and on into Jerusalem.

The Jerusalem of the twentieth century is what it was in the first—a center of contention, a ground of clashing opinions. Six great sects—the Greek Orthodox, the Roman Catholic, the Armenian, the Abyssinian, the Coptic and the Syriac—nudge each other for place and prominence in the Church of the Holy Sepulchre, and on great days, each insists, even to the point of belligerency, on its rights. Forty-two chapels compete for place and space within the enclosure of the church thrice-built over the long-accepted site of the crucifixion and burial of Jesus.

I had two great privileges in Jerusalem—the privilege of meeting and conversing with some of the leaders of the Zionist movement, and the privilege of personal interview with the Grand Mufti, head of the Moslem world of the Jerusalem district. The Zionist leaders were Col. J. H. Kisch, head of the executive committee; Professor Sakhar, archeologist of the Hebrew University at Jerusalem; and the distinguished Doctor Ruppim.

These leaders say that the Zionist movement is not a religious movement, or a political movement, or an economic movement, but a national movement; that it is an attempt to establish in Palestine a national home, to revive a Jewish culture, to reawaken a Jewish consciousness; that they do not feel that Palestine belongs to the Jews, but that the Jews belong to Palestine. They declare that they have no desire and no purpose to dispossess the Arab, but think that there is room for both, that the Jews have a right in Palestine and ought to be allowed to come and stay, and to develop and cultivate their lives as Jews in Palestine.

An interview with the Grand Mufti gave me an entirely different point of view. He declared that Zionism means, without doubt and without equivocation, the reestablishing of a Jewish kingdom, the enthroning of a Jewish king, and the recovery of the site of the Jewish temple. "And to this," said he, "Mohammedans will never submit even if there must be bloodshed." "There are," he went on, "three hun-

dred million Mohammedans in the world, and they entirely surround little Palestine. They are in India, and Egypt, and Mesopotamia, and Persia, and Arabia, and Syria, and Transjordan, and Turkey, and the Desert, and they will never consent to the ultimate ambition of the Zionists even though that ambition is abetted and backed by English guns."

I came away from that interview with the Mufti feeling that I had been in the presence of a great man—a man sincere and spiritual, but a man who felt that he was sitting upon a case of dynamite that needed only the slightest jar to blow into fragments the peace and tranquillity of millions. I pray that that dreadful day may be averted!

I came away from Jerusalem and from the controversies and contentions sick at heart, and with the feeling, that Christ, if he were here now in the flesh would repudiate it all. Why cannot men see that the fact of Christianity, rather than the form of Christianity, is the essential thing?

Something of the feelings that possessed me three years ago must have possessed the great apostle of the Gentiles when he went up to Jerusalem to attend the First Christian Council in the middle of the first century. He found the city then, as I found it centuries later, the center of "dissension and disputation." And it was a very serious question that was being debated—the question whether a Gentile could be saved without first conforming to the rite of circumcision as taught by Moses. To say "No" would seem to give the Gentile advantage over the Jew in the new Christian society being formed at Antioch and elsewhere, and to say "Yes" would raise the whole question as to the value and essentiality of circumcision. A persistent and vociferous minority in the church at Antioch bluntly said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." So the church at Antioch sent Paul and Barnabas as delegates up to Jerusalem about this matter. On their way they reported their missionary successes among the Gentiles, and caused great joy among the brethren.

When Moderator James had called the council to order, and after the apostles and elders had argued back and forth about it, Peter spoke and what he said practically settled the question, for he said, "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Barnabas and Paul related their experiences of the miracles and wonders God had wrought among the Gentiles, and the moderator closed the meeting in a speech of conciliation

urging an observance of three things in the realm of ritual and of one thing in the realm of morals. Two fraternal delegates were sent down to Antioch with greetings and a message of explanation and instruction, and thus the early church met and settled the gravest difficulty it had yet faced. It was settled in the spirit of wisdom and conciliation, but it fixed the character of Christianity for all time.

The question faced by that first Christian council must, sooner or later, be faced by every man seeking the way of life and light. The issue was clearly defined. If the creators of the issue were right, then the new faith would prove to be merely a diluted Judaism; if they were wrong, it would forever show the superiority of salvation by grace, and set Christianity free to set free the world. Bruce Barton says: "The fifteenth chapter of Acts is in some respect the most important chapter in the whole Bible. It records the most notable triumph of the free spirit of the

Christian faith that has ever emerged as a result of battle."

There were incidental and inconsequential considerations that naturally came up in this first council war of the Christian church, but the basic thing was the big thing. Paul, the doughty defender of liberty, saw clearly that fleshly circumcision, either for a Jew or a Gentile, had nothing to do with salvation, unless it was accompanied with circumcision of the heart. At Jerusalem, when the disputants made it an issue and bluntly said nobody could be saved without it, he refused to permit it for Titus, an uncircumcised Greek, but up in Asia Minor, when it was not a question of salvation, but merely a question of conciliation, Paul himself took and circumcised Timothy, another uncircumcised Greek. The highest liberty is the liberty of giving up one's liberty for the sake of another's liberty, provided that in yielding his liberty he does not lose his faith.

Improving Your Teaching

By Frank M. McKibben¹

XI. CAN YOU MEASURE TEACHING OUTCOMES?

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"I don't see how we can measure results of religious teaching," an intermediate teacher declared. "Teaching religion is not like teaching mathematics or science. There is an exactness in the learning of these subjects that is not found in religious education."

"And yet," replied a fellow teacher, "we ought to be able to know whether or not we are getting results from our efforts. I certainly wish I knew how to measure the outcomes of my work."

MUST WE GUESS AT OUTCOMES?

Both teachers were right. The results of teaching religion are much more difficult of measurement than are the results of many other kinds of teaching. But does this mean that we are to assume that desired outcomes are being secured or that we must guess at the results of our work in the church school? Exact measurement of the outcomes of religious teaching seems to be out of the question for most teachers. Tests are so difficult of construction and require so much time and technical skill in their use that it is unwise for teachers in general to attempt to use them. But this does not mean that teachers may not study critically the results of their teaching and employ various methods by means of which they may discover to some extent the effectiveness of their work.

In attempting to improve their leadership teachers can ask no more important question than this: What happens as a result of my leadership? All true teachers are, of course, concerned in some way with the results of their teaching. But it is very easy for a teacher to become accustomed to routine activities from Sunday to Sunday without raising the question about results or to engage in them on the assumption that desired outcomes are being secured. These discussions have had to do with improving leadership. The growing teacher may be able to experience increasing skill in leading discussions, telling stories, directing projects and planning worship experiences. But, after all, these understandings and skills must lead to growth and development in the lives of the pupils who are sharing in these activities. The growing teacher, therefore, is one who is constantly attempting to evaluate his work from the standpoint of improving outcomes.

WHAT OUTCOMES DO YOU EXPECT?

Before we can employ methods of evaluating results we must have some definite notion of the kind of outcomes sought. Unless these outcomes are carefully determined, the teacher not only cannot evaluate them as such but also will be without definite guidance. Every teacher must be able to answer the question: What are you aiming to accomplish? One thinks

¹ Professor of Religious Education, Northwestern University, Evanston, Ill.

ately, of course, of the general aim of religious education, namely, the development of Christian character that expresses itself adequately in all of life's relationships. But such a general aim or objective is to be broken up for purposes of measurement. Christian character develops and expresses itself through understandings, attitudes, appreciations, interests, ideals, habits, and skills. It is necessary to know what understandings are to be acquired, just what attitudes, appreciations, and ideals are to be formed, just what specific habits and skills are to be developed. Teaching is judged then in the light of the contribution it makes to the realization of these outcomes in the lives of the pupils.

Such objectives will be concerned with a specific learning situation, such as, a given lesson, worship service or project of activity, or they may deal with development sought over a longer period of time, a month, a quarter or a year. They will also vary with different ages. In most lesson quarterlies or units study teachers will find a list of suggested objectives. Teachers should work these objectives over into plans of their own in the light of the needs of their pupils. It is against such objectives that the teacher should evaluate the work done. Have the pupils mastered the information, acquired the attitudes, ideals, and appreciations, and developed the results set up as objectives?

Objectives may deal with outcomes sought over a longer period of time. A group of junior leaders decided to concentrate upon certain objectives having to do with pupil attitudes toward worship. For months they tried definitely to develop a sense of reverence in worship service, to secure a larger measure of intelligent cooperation and participation, and to increase pupils' mastery of appropriate worship materials. They had objectives against which to measure the outcomes of the quarter's work. These aims will, of course, be determined in every case in the light of the age and needs of the pupils, the materials and activities used, and the interest and skill of the teacher. It thus be seen that part of the value growing out of attempts to measure outcomes is found in the necessity of making more definite the outcomes sought through learning.

HOW MAY OUTCOMES BE MEASURED?

As has been suggested, we are not attempting to do scientific measurement but are concerned rather with practical means of evaluating outcomes. It is possible in this discussion to do more than suggest some of the practical ways in which teachers may study the results of their leadership. The alert teacher will observe the more apparent *responses of pupils*, such as regularity and punctuality of attendance. Irregularity of attendance is certainly a matter to be investi-

gated. It is not always an indication of the pupil's real interest, but the chances are that, if pupils are interested in and enjoying the activities of the school, they will attempt to be regular and prompt in attendance. The eagerness with which pupils participate, their seeming enjoyment in fellowship and activity, the manner and spirit in which they take part, the persistence with which they undertake their work, are all matters which the teacher will seek to observe as measures of the effectiveness of the program. These will be somewhat superficial judgments to be sure, but critical and continued observation of these factors will enable the teacher to get some idea of the effectiveness of his work.

Kilpatrick in the book, *Foundations of Method*, stresses the importance of the attitudes of the pupil in the learning process. It is important that the pupil master biblical material and achieve skill in worship, but the attitudes which the pupil has toward other pupils, the teacher, the total enterprise of the school, are fundamentally important. This has frequently been overlooked by many earnest teachers. These attitudes create character and condition learning. If they are not wholesome and Christian, it is doubtful if any character development of significance is going on through the detailed activities of the program. The teacher therefore should inquire faithfully into the attitudes the pupil is continuously manifesting toward himself, his schoolmates, the church, and the total school of Christian living. For pupils to continue in attendance upon a school of Christian living and manifest an attitude of indifference to its real spirit, be unresponsive to its major activities, and fail to cooperate with pupils and leaders is apt to lead to very undesirable outcomes. The individual teacher or the group of leaders will need to determine upon the attitudes they most desire to see manifested by their pupils and then persistently strive to bring about their development. One way of doing this is to get such attitudes clearly in mind as conscious objectives of all that goes on in the school.

Other attitudes upon which leaders will concentrate are those suggested by specific elements in the curriculum. Attitudes of good-will and friendliness toward people of other conditions and races, attitudes toward the church, attitudes toward major issues of the day, moral, economic, political, and religious, represent those which will be caught up from time to time in the curriculum. How can these be measured? At best they can only be studied and evaluated by teachers in general. They must know, of course, what attitudes regarding these matters they are seeking to develop. Then it is largely a matter of employing various devices to discover the extent to which they are being developed in the experience of the pupils. This may be discovered through the conversation of

the classroom, answers to specific questions, observation of actions, the creation of situations in which pupils may express their attitudes, and through simple checking devices. The checking devices may be simply a series of written questions calling for judgment or descriptions of situations calling for decisions as to what pupils would do under certain conditions.

Ideals and appreciations are equally difficult of measurement, and yet they constitute a very definite part of the outcomes sought through religious training. As with attitudes, so with ideals and appreciations, the surest guarantee that results will be achieved is to be found in the teacher's own clear understanding of just what ideals and appreciations are being sought. If loyalty is to be cultivated, the teacher must attempt to analyze this ideal and give it direction and meaning. Loyalty to what? Jesus? The Church? One's own ideals? Content must be read into the ideal to make it vivid and challenging to the pupil. Understanding of the meaning of the ideal will then be one measure of the pupil's possession of that ideal. Appreciation of the demands and tests that will be made if one holds to a certain ideal will be another test. The hold ideals have upon the life, of course, cannot be fully tested until pupils definitely act on these ideals. So any observation the teacher may make of situations in daily conduct which give opportunity for the expression of ideals in action will aid in evaluating the effect ideals have on life.

Testing the mastery of knowledge has always been a prominent part of any system of measurement. Most church school pupils are familiar with various methods of testing employed in the public schools. While there has been a reaction in religious education in recent years away from an emphasis upon memorization and the sheer acquisition of information, yet so long as knowledge is considered as essential to understanding the religious life, so long as in study, discussion, and worship content is used, just so long will it be important for pupils to become familiar with and master bodies of useful information. The teacher therefore is concerned to discover the extent to which pupils are becoming familiar with and mastering information that is a part of the curriculum. Various forms of testing then will be employed. We are all familiar with the review, the written question-and-answer and essay type of examinations. The extent to which teachers will employ these devices will depend upon their sense of the importance of testing for knowledge and upon their disposition and ability to use other means of discovering information outcomes. Undoubtedly, the program of religious education would profit considerably through more thoroughgoing testing of the knowledge results of teaching. In some schools teachers use regularly some of the standardized biblical tests.

Personal records and counseling represent the most important methods of evaluating growth. Such techniques range from the simple, informal notes a leader makes from time to time in observing a pupil to rather elaborate schedules which are filled out at regular intervals. The main point of such measurement is that the teacher seeks to become thoroughly acquainted with the pupil, his past history, his home background, the factors that influence his life outside the church school, his special interests, hobbies, problems, and needs and on the basis of such information endeavors to direct the growth of the pupil in a more definite manner both in and out of the formal class program. There is a growing sense of the importance of this kind of measurement and an increasing emphasis is being placed upon it in programs for the future. Denominational boards and national club organizations are developing individual rating charts for use by the individual leader. Personal study and counseling are educationally sound and seems to have been one of the methods Jesus employed throughout his ministry.

Temperance Education in the Public Schools

Forty-six states have laws requiring instruction in the public schools on the effect of alcohol on the human system. Arizona and Wyoming do not.

In general, these laws prescribe that in all schools supported wholly or in part by public funds certain courses in hygiene shall be given for specified length of time with special reference to the effects of alcohol and narcotics on the human system. This subject usually is taught at the discretion of the superintendent at any time after the third-year grammar school and before the second-year high school. In many states failure to teach or to provide for instruction by a teacher or superintendent is followed by dismissal from office.

In some states no certificate to teach is granted to any person who has not passed a satisfactory examination in hygiene, including the effects of alcohol and narcotics on health and character.

Thirteen states have by law set aside one day in each year known as Temperance Day, when, to the conclusion of all other school work, for a period of from one to three hours a standard program is presented carried out by pupils in all grades, summarizing teaching of the year and asking pupils to present in different forms their conclusions as to the effect of alcohol and narcotics on the human system.—From *"Alcohol, Hygiene and the Public Schools,"* published by the Department of Justice, Washington, D. C.

EVERY noble life leaves the fibre of it interwoven in the work of the world.—*Ruskin.*

The Church School and the Unified Budget

By Frederick A. Agar, M. D., D. D.

Stewardship Secretary of the Northern Baptist Convention

The church school is a most important part of the local church. Not only does it enable the church to reach the Bible to a large number of people from inside and outside the church, but from the pupils of the school each year more than seventy-two per cent. of converts and new church-members are produced. The school is the church at work, teaching the Bible and evangelizing the scholars. It is, therefore, imperative that the whole church shall accord all the interests of the Bible school adequate recognition and support. Failure to do so on the part of the church is to inflict self-injury. Many church officials and leaders, however, have not such a view-point, but are inclined either to exploit the school, take advantage of its cooperation, or neglect it. This is a very foolish course for any church to take and should not be permitted by pastoral and lay leaders, because it most certainly results in loss of every interest concerned. This is particularly true in connection with the finances of the school and church.

If the finances of the school are separated from those of the church they are usually well conducted, in the interests of that department; generally the pupils provide ample money for all running expenses and the bills are paid so promptly that the credit of the school is excellent. Indeed, often there is enough money provided for the school to contribute to the support of the church and its missionary budget.

It is no piece of mere flattery to say that the Bible school officials usually conduct their finances well along these lines, and unless the church as a whole will treat fairly the school department that group had better continue to operate its own finances as it has been doing. If, however, the church is minded to organize its whole financial program upon the best basis, any school is wise to fall in line with other departments of the church and participate in a unified budget for all church maintenance expenses. The "best basis" mentioned above means that the church budget committee is representative of every major group in the church and is not just made up of the trustees, or some men members of the church.

The Bible school should have a representative upon the church budget committee. Therefore, when the budget is formed and when the moneys are to be disbursed it is done only when the Bible school representative is present.

In that way, if a church treasurer tends to be unfair in the payment of bills, there is a check upon his procedures and the bills of the school are not neglected;

each month their percentage of the total income, as fixed by the unified budget, is disbursed for their bills. Many churches have gone into a budget system for church maintenance and then have proceeded to pay all other bills but those of the school. This is not only foolish and unfair, but is also in direct violation of the unified budget plan. The church school representative on the church budget committee should be present at the meetings of the budget committee; he should secure fair play for his department, and if fair play is not granted, the school should be notified and no more of their collections should be turned over to the church treasurer. The same system should be used in connection with the unified church missionary budget. The church maintenance budget should never contain the missionary budget, but the two budgets should be kept apart, with a church treasurer to handle each of them, and a double-pocket envelope used for the making of payments by every church-member and school pupil.

No unified budget plan will work itself, it must be worked intelligently and honestly. When so worked it helps the whole church to produce more money and do a better piece of work in all its departments.

A well-conducted unified budget plan has very decided advantages for all concerned:

1. It helps to unify the whole program of the whole church.
2. It produces more money, and also aids in a wise, balanced expenditure of all moneys in the church.
3. It "sells" the church to the members of the various groups and departments.
4. It dignifies the departments and groups in the eyes of all church officials.
5. It expands the idea that giving is a spiritual function, necessary to a proper walk with the Lord.
6. It trains the scholars in the use of a double-pocket church envelope, and enlarges their idea about giving—not just to pay for what they want or like, but to properly and proportionately maintain the work of the gospel at home and abroad.

THE out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the Lord. Why should we live half-way up the hill and swathed in the mists, when we might have an unclouded sky and a radiant sun over our heads if we would climb higher and walk in the light of his face?—*Alexander MacLaren.*

Christ or Santa Claus

By Anna Marie Bollinger

You have heard people say the day after Christmas: "No more rushing for me. I intend to get ready for next Christmas as I go along through the year. So-and-so makes many of her gifts during the summer. It does seem a shame to rush madly into a store, grab the first thing you see for the price you can pay, check a name off of the list—and call it Christmas."

Yet we church folks are fostering that habit. We do almost the same thing. All of a sudden we wake up to the fact that Christmas is only a few weeks off—and we know what happens. Individuals and groups are begged to help; there are hurried committee meetings; the easiest program is selected or planned; and everyone *hopes* that all will run smoothly.

Not long ago I was one of a Christmas program committee in a church that believes itself modern enough to appeal to youth. I was one of that "youth" pleading for a lovely Christmas service, that would be an inspiration to all. But the older people felt that the children would be disappointed if Santa did not give them a box of candy. Every child in that group would be having plenty of candy at home, but a tradition was at stake, and the older folks would "miss Santa"—they had met him there so many years! A compromise followed; Christ was given twenty minutes, Santa Claus seventy. Of course Christ and the spirit of Santa Claus exemplify the same spirit, but it is not their spirit that we are teaching. We should believe in Santa Claus, but we should teach the children to help him give rather than to expect a gift from him at the church. We defeat our purpose when we deliberately return gifts in a building which is dedicated to the teaching of free loving service without thought of personal gain. A little fellow, when asked about his share in Christmas giving, said, "Sure, I take a can of somethin' mother doesn't want, and I get a box of the best candy." Youth asks for a Christmas worship service; worship of Christ; and many churches give him Santa Claus.

It is not too early to begin thinking about the approaching Christmas. Plan while you still remember the faults of last year. Get your material in hand and work it out carefully. Begin to look forward to Christmas with pleasure instead of with dread.

Your departmental parties can take care of a certain part of the Christmas program, a celebration adapted to the child's understanding, his joy in a party, exchange of gifts or talents, in the form of a program which the parents will gladly attend. There is a large group of young people, childless adults and elderly people who do not attend the big Christmas-eve service because it usually turns out to be a mixture of this and that, whispered recitations, babies crying, children

standing on the seats, and parents restless to get their children home and in bed.

Why not, then, let the children have their Santa Claus if they wish, but give the older children, the young people and the adults, who are the main body of your church, something to bring the true Christmas spirit closer to them.

The Home Worship Program

By Herbert Wendell Austin

Though worship in the home—we prefer this expression to "family prayers"—as a regular institution has declined through the years until it is now almost obsolete, the fact remains that it is as vitally important as ever. Nobody can tell precisely just what the result of this decline in home worship has been, but it is obvious that with its passing a decline in the religious tone of the home is felt. People must come back to God, and the home is the best place to start the movement. It is a most unfortunate condition when families arrive at that state when they are ashamed of God and ashamed to attempt any service which resembles worship. It is a sure sign of spiritual weakness.

The way to start a family worship service is to start in earnest. It is a real service and it should be made real. Every member of the family should have a part in it. Each person should take his place quietly and reverently for the worship hour, with an appointed one presiding. The program should be arranged so that it may be gone through with without delay.

In planning a program guard against monotony. Worship at its best can not be monotonous. Too much of the same thing will dim the family's interest in it.

Prayer should be a primary and integral part of it. Good songs rank next in worth, and mix in helpfully with the prayers. The Bible may be studied in a variety of interesting ways, with every member of the family participating. For the young children Bible stories, well told, are worth their weight in gold; and nearly every family has one or two good story-tellers who could do this. Children should be encouraged to learn short memory verses from the Bible; in many cases naming the book, chapter, and verse quoted. A few educational Bible games stimulate interest. The song services educate in good music and have a tendency to crush the fondness for the deplorable songs of the day, that cause ruin to many young people.

Silent prayer periods are worth far more than you imagine—if they are real and reverent. These are quiet periods of short duration when every member of the family engages in silent, honest prayer. So music sometimes helps in creating a truly worshipful atmosphere for these periods. Stress should be laid on the fact that this silent period is essentially God

period. Children especially should feel that they are in the very presence of the Father, and are talking directly to him.

As a suggestion, I am giving an outline for a well-balanced home-worship program:

1. SOFT MUSIC PRELUDE.
2. FAMILY WORSHIP SONG. By entire family.
3. SCRIPTURE LESSON. By someone appointed.
4. PRAYER. By father.
5. BIBLE STORY. By mother.
6. CHILDREN'S SONG. By child chorus.
7. LORD'S PRAYER. Family in unison.
8. MEMORY VERSES. By little children.
9. FAVORITE SONG. By family.
10. SILENT PRAYER PERIOD. By family; someone appointed; closing with spontaneous prayer.
1. SUNDAY SCHOOL LESSON. Study Period. By family.
2. CLOSING SONG. By family.
3. BENEDICTION. By leader.

An endless variation may be made of this program, and every worship quality retained in all of them. Such programs are obviously needed in all homes. They will destroy growing lusts of the young for the destructive world-lures outside and create a finer love for the home circle. Many parents worry themselves over not having a material heritage for their children; yet this family worship service is the finest heritage they can bequeath. And it is within reach of every home!

CHURCH, HOME, PARENTS

Conducted by Mary M. Chalmers

WHERE DO YOU PUT THE EMPHASIS?

The leader had been talking about teaching children to pray, and the mothers were exchanging stories of their experiences in trying to make prayer real in the lives of their children, when one mother said:

"I am so privileged in having my mother's help in teaching my little boy. Mother has wonderful faith in God and she is teaching our boy to have the same sort of faith. For instance, his father gave him a baseball mitt for his birthday. He was so proud and happy to have it that he ran right out to show it to the other boys. In a little while he came in crying as if his heart would break. He had lost the new mitt. We all searched for it, but in vain. That night when he went to bed his grandmother said that if they asked God to help she was sure he would find the mitt. He said, 'You pray, grandma.' She did and an hour later he called to her: 'I know where the mitt is, grandma; I flung it under the front porch when I went down town in the car with dad, and then I forgot all about it.' Well, a few days later his little hum lost a change purse, when he went to the store

for his mother. So my boy and my mother prayed that he, too, might find the money, and sure enough the grocer found it, on the floor, when he swept up that night. I think these two instances have given my boy a faith in prayer that will never leave him.

Some of the listeners were impressed, but others looked doubtful, and one of the doubtful ones raised the question, What will happen to your boy's faith in God, and to his faith in his grandmother's teaching, when there comes to him some great loss and his prayer is not answered? There followed a long discussion upon prayer as petition, and what it means to believe in the power of God, and whether, if our prayer remains unanswered, it is because of lack of faith on our part. In closing the discussion the leader suggested that a further study of the incidents which started the discussion might raise the question in one's mind whether the grandmother put the emphasis in the right place. Was she creating in the mind of this child a thought of God as a fairy godfather who by some potent magic makes amends for the child's carelessness and protects him from the consequences of his acts? It is true that we are many times forgiven and many blows are softened, but it is important that we learn very early that not only we ourselves but others also must suffer from our failures. No matter how great our faith, nor how earnestly we ask, God does not always spare us, nor always shield us from the natural consequences of our acts. Did this grandmother help, or hinder, this child's growth in character by seizing upon these incidents as an opportunity to teach faith, instead of using them to impress the need for care in handling property?

Let us try to look forward to the time when this boy, grown to manhood, faces a terrible crisis in his life, as do thousands of men today. His possessions are gone; no prayer or effort restores them. With the going of things his courage, even his desire to live, go too. His grandmother taught him that if you lose things you ask God to return them to you. She taught him to value things. She did not teach him to ask for courage to accept loss, for determination to make the best of life as he found it, and for faith that God had better and greater values for him than mere things. She set the attitude and pattern on which he has unconsciously molded his life. When things fail him, his god of things fails also. Her intentions were good, but was the emphasis of her teaching correct?

We join in the sigh over the materialism of our age, while in a thousand subtle ways we are teaching our children to prize things more than character, to care for possessions more than people—to fail Christ as did the rich young ruler.

How essential to the prayer life it is that the believer should "be filled with the spirit."—Cook.

Where Shall We Find Teachers?

By Josephine E. Toal

"Miss Brown is going away!" exclaimed the superintendent; "whom can I get to take her place as teacher of those teen-age girls? This finding teachers is simply distressing!"

The sentiment of that distracted superintendent is constantly echoed by small-town Sunday school executives throughout the country. Indisputably there is a dearth of capable teachers, willing to serve. What is the reason, and what the remedy?

This regrettable situation has its rise in the shortsighted policy of bygone years. The church schools referred to have not made provision for future needs. The sentiment prevailing in many churches that anybody can teach a Sunday school class—at least any class below adult grade—and the practice of haphazard selection in securing teachers have prevented recognition of the necessity of taking wise forethought for the recruiting of the teachers' ranks.

The remedy must lie in systematic teacher-training methods. The material is right at hand. Look at that class of eager, bright, enthusiastic older boys and girls! It is their right that opportunity be given them for Christian activity; and herein lies the other opportunity—that of supplying the Sunday school's need. Form these young folks into a teacher-training class, to meet at the regular school hour, in the regular school.

"Oh, but," some superintendent will say, "where shall we find a teacher now, for such and such a class? That is even harder than the securing of regular teachers."

Yet it is not so difficult, if one goes about it in the right way. Send to your denominational publishing house for teacher-training literature. Put these books, when you have them, into the hands of some conscientious, intelligent Christian adult for a few weeks of private study. This will give him a basis on which to undertake the work of instruction. It is better to begin with one of the simpler courses. The pupils he is to instruct must also be provided with study-books. Usually each pupil will be willing to pay for his own copy, if the school treasury cannot finance their purchase. It is essential that there be books enough to accommodate the entire training class for study at home.

Teacher-training courses include not only a study of the principles and methods of teaching, but of the Bible, of Christian history and biography, of the scope of the material to be taught, and a measure of psychology relative to the nature, capacities, and needs of the pupil.

Young people, given the right training, will develop into more efficient teachers than they will ever make if they pass to maturity before they are enlisted. Logically there should be no long gap between the period of receiving instruction and that of active teaching service. The teaching staff should naturally be recruited from the school itself, and the duty of the school is to train pupils for active Christian service. The teacher-training class is thus a direct instrument for creating loyalty to the church and inculcating high ideals of Christian work.

In addition to the regular course studied, the training class should be encouraged to read helpful books and periodicals bearing upon their work, and to attend Sunday school conventions, institutes, and similar gatherings. Invite them to be present at Sunday school board meetings and the regular teachers' meetings. Let them have opportunity to observe good teachers at work, even visiting other schools. And above all, lead them as soon as possible into responsibility—such as conducting devotional exercises for a class, a department, or occasionally the entire school.

When we come to make as much provision for the training of Sunday school workers as is made for the training of our public school teachers, the problem of religious leadership will be as effectively solved as is today that of secular educational leadership.

The Support of the Church School

By Ralph K. Stewart

In most church schools the offering is used for expenses. There is a growing feeling, however, that the support of the school should be assumed by the church, of which it is of course a part, and should be given a regular place in the church budget.

The weekly calendar of a Brooklyn church recently stated: "Hereafter the pupils will not contribute to the Sunday school. They will contribute to the church. It is a necessary part of their training as future supporters of the church to be taught to think in terms of the church as a whole, rather than in terms of the Sunday school. The trouble with many of our young people is that they do not know what it means to contribute to the church because they were only trained to give to the church school. That is all wrong. Offerings will be received by the school, as usual, but the church as the object of those contributions will be substituted in the children's minds for the school. The regular church envelopes will be used for this purpose."

Another interesting sidelight on school support comes from this same school. They plan to ask parents of children in their school to contribute to church support. The paragraph in the calendar relating to this matter is of interest:

"Our church school will not charge a tuition fee, although there is a growing sentiment in many quarters in favor of that. The argument for it is that parents who do not support the church should be willing to help support the institution where their children are receiving religious education. Somebody must contribute to finance the institution and no parent ought to be content to have somebody else do the maintaining for the benefit of his children. However, we are going to overcome this matter in our church by including the parents of all our pupils in the Every-Member Envoys on November 30. We are sure that parents who are not members of the church or not regular contributors to it will be glad to become contributors and help support the church which is doing so much for their children."

How to Make Teaching Practical

By Mabel Brown

The Sunday school lesson should always be brought close to the pupils' lives, either for present use, or for the future. Otherwise it fails of its purpose.

One way of doing this is to find or invent a narrative wherein someone—preferably someone of the pupil's own age—finds himself confronted with a problem, not easy to solve, but which can be solved in the light of the teaching presented in the lesson. The hero of the tale finds his personal wishes at war with his conscience, so he weighs one against the other, and finally decides to—

At this point it is profitable for the teacher to pause and bring the lesson yet closer to life by calling for an expression of opinion as to what this decision should have been. This clarifies the pupil's thinking against the time when a like situation may arise in his own life. The right choice will be easier then because of the discussion of it, unhampered by the emotions which will then blind the intellect and make clear thinking difficult.

This is a practical and valuable way of teaching, but it is often marred by thoughtlessly phrasing the question, "What would you have done, in his place?" None of us would like to be confronted with such an embarrassing question, and it is worse for our self-conscious young people. Moreover, no one can answer truthfully, for no one can know in advance whether confronted by a temptation he would conquer or yield.

Most of us do sometimes one and sometimes the other. Needlessly, of course, for God's strength in us

is always sufficient; but the fact remains that we do not always avail ourselves of it. Therefore, our own experience should teach us that our pupils cannot truthfully answer that question, "What would you do in this case?"

Even if they could, or thought they could, not one of them would wish to speak out before his classmates and say: "If I had to choose between my own pleasure and giving my sister a good time, as the boy in this story did, I would stay home and let her go." In real life he very possibly would have chosen this more Christlike way, but the normal boy does not wish to say so.

"If another girl and I were on a sinking ship, and there was only room for one more in the life-boat, I would——" is a statement which no young girl could truthfully finish, and few would wish to attempt to finish it in class. Those who would, have a not quite healthy outlook. A better way to accomplish our purpose, in either case, is to say, "What should have been done?"

If you think best to be yet more personal, if the lesson is to reach its goal, then say, "What should *you* do, in such a case?" Either way of phrasing it will give the same opportunity for thinking through the problem and reaching a Christian solution, but without fostering insincerity or embarrassing the young people before their classmates.

It is comparatively easy to say what *should* be done, under given circumstances. The difficulty is in telling whether one would or not.

A Nickel for the Sunday School

By Everett Ellis

When the writer was a boy, and that was long years ago, it was the custom for the children to be given a penny for the Sunday school. No one thought of giving more; and if opportunity offered and detection seemed doubtful the copper was now and then diverted into some other channel and the collection-envelope was not enriched by even that trifle. Children did not think of giving more, because neither they nor their parents felt that a larger degree of generosity was expected of them. It is to be feared that the penny limit obtains in many Sunday schools of today. As a matter of fact the writer knows that it does, for he has been treasurer of one school for thirty-seven years and has handled coppers enough to make a dozen copper kettles. Many of the coppers have come, too, from adults, who seemed unable to get away from the penny limit of their childhood days. The penny habit had become fixed. Many adults, however, do seem to have broken away from the penny limit and have substituted for it the nickel limit. Any school treasurer can testify to the fact that nickels come next to the

pennies in quantity, and it is surprising how many of them there are in the collection-envelopes of adult Bible classes. Often there are more nickels than there are of all other coins combined. Not long ago the writer substituted for the teacher of a class of young men ranging in ages from twenty to twenty-four. There were fourteen in the class and the offering was ninety-five cents. One young fellow allowed the envelope to pass him by because he did not have "anything less than a quarter"—and he was the best dressed man in the class! Now it is certain that the nickel limit obtained in that class in a large and unflattering degree.

As a Sunday school treasurer for so many years the writer cannot get away from the feeling that the nickel limit obtains in a large degree. It is doubtful if there is a school in the land that has as much money as it could use to advantage. Many schools are shabbily housed and poorly equipped because of this nickel limit. Remarkable as the advance of the Sunday school has been in recent years, this advance would have been still greater had the offerings in all of our schools been based upon a dime instead of a nickel limit. Too many men and women are still laboring under the delusion that the church school does not need money. It is housed and heat is provided by the church. What need has it of money? The way in which it is housed, in many instances, by the way, reflects little credit on the church. It is true that we now have in our country many splendid and well-equipped buildings, erected expressly for the school of the church, but how very few in number these buildings are compared to the vast number still in cheerless basements or inconvenient vestries. "More money for the Sunday school!" might well be the slogan of every adult Bible class in the land; and the nickel limit in the adult class should obtain no longer. No one can offer any good reason why it should obtain in probably ninety out of every hundred cases in which it is the limit of adult class giving.

Has Your School a Fire-Extinguisher?

By J. E. Russell

An alert superintendent knows that there is always danger of fire in the church building in which a Sunday school meets. Because the building is often heated but once a week, or heated to its maximum temperature only once a week, it is a more serious fire hazard than many other buildings in the same location.

As first aid, in case a fire should unexpectedly start, a fire-extinguisher is of real value. A superintendent with a good extinguisher in his hands can do more in the first two minutes after the smoke appears than can a whole fire department several minutes later. As for the best extinguisher to buy, there will be difference

of opinion. Consult the fire-insurance companies and get their advice. Some extinguishers will, under certain conditions, reduce the premium required for the insurance. At any rate, a good make of extinguisher hanging in a convenient place in the Sunday school room, is a real safety asset.

Men and Missions Sunday, November 19, 1933

THEME. "Christ and the Modern World."

Men of all communions everywhere are thinking of the subject this year and are reading and studying the book written about this theme.

APPROPRIATE HYMNS.

"We've a Story to Tell to the Nations" (to be played softly during the opening service); "Faith of Our Fathers," "O Zion, Haste," "Jesus Shall Reign Where'er the Sun"

BIBLE READING. Acts 17. (Emphasizing verses 27, 28.)

MESSAGE. "For Men of Today."

"FOR MEN OF TODAY"

There is a special significance for men of today in the present world situation. Never has the Christian message meant so much to the world as it does now. The Jerusalem Conference, the Laymen's Missionary Inquiry, the educational and missionary visitations to lands near and far are but a few of the evidences that our world is becoming one great neighborhood. Political science is being flavored with fraternal sympathies, and barriers that for centuries were erected as safeguards for national security are giving way before councils and conferences of good-will.

Christian men should not be slow at this hour to interpret the full meaning of the international movements looking toward disarmament, the abolishment of unemployment, the reduction of the World War expenses, the stifling of racial hatreds, and all those other evils that have hindered the program of the Prince of Peace—who also prayed for children "that they all might be one." What may we expect tomorrow if we but heed both the warnings that are about us, and the opportunities that are inherent in these solemn but prophetic hours when men of good-will are taking their seats at the round-tables of the nations? A larger achievement for Christian missions is indissolubly bound up with these momentous undertakings and the profound meaning should not escape us. Let us go forward in the name of Christ and by his power!

POEM. (To be recited by a member of one of the men's classes)

Oh, East is East, and West is West, and never the
twain shall meet,
Till earth and sky stand presently at God's great
judgment-seat;
But there is neither East nor West, Border nor
Breed nor Birth,

When two strong men stand face to face, tho' they
come from the ends of the earth!—*Kipling.*

PRAYER.

O Lord, since first the blood of Abel cried to thee from the ground that drank it, this earth of thine has been defiled with the blood of man shed by his brother's hand, and centuries sob with the ceaseless horror of war.

Break thou the spell of the enchantments that make nations drunk with the lust of battle and draw them on willing tools of death. Strengthen our sense of justice; our regard for the equal worth of other peoples and races.

O thou, strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last and the sun may shed its light rejoicing on a holy brotherhood of peoples.—*Rauschenbusch.*

The Youthful Tone in the Sunday School

By Charles Robert Hunter

Is your church school youthful in tone? Or has there crept into it the impression that it is primarily for the middle-aged and elderly? Often schools drift to the latter condition, and would be grieved and shocked if anyone suggested that they were too grown up for the younger folks. It takes care, watching, prayer and endeavor to keep a school interesting for all, but particularly in sympathy with youth and youthful ideas.

One unprogressive school, that is ever lamenting about the decreasing number of young people in its midst, is heavy, slow, and depressed to the point of gloominess in its prayers, its songs, its talks and its atmosphere in general. If an address is to be made on a special occasion, some grandfather is chosen for the purpose; and if there is an anniversary, elderly men and women are given the task of planning and executing the whole thing. Even at the congregational campers, with which they have sought to enliven and build up the school, the middle-aged are entirely in evidence, instead of giving youth a chance to take the lead. To be sure, they pray for the young people, and are anxious about their welfare, but they never give them a chance to develop, and to tone up the school with their ideas and youthful vigor. Always those leaders of the work are afraid something may be done that will disturb the dead calm of the school or so it seems.

In other schools a different spirit prevails. In our town, at the last session, a youth of seventeen made a most excellent address. On Mothers' Day another lad gave a splendid talk. Each took about three minutes and there was no stammering or halting. At least many young people have been brought forward during the past year, and the officers and teachers are ever on the lookout for new talent. If young folks move to town they are watched to see if they cannot be introduced to the school by the medium of a song, a talk, or some committee work; and in this way they are acquainted better than in any other way. When a girl or boy appears on the platform with a song or a message, everybody is interested, sits up and takes notice.

Prayers in the school session should be voiced in plain language as will mean something to the young folks, and not be obsolete, conventional phrases. All this may sound like irreverence to some dear old people, but it is as easy to pray in words of one syllable as to roll out the old-fashioned phrases of our ancestors. The songs should be such as will appeal to children and youth. In a very large gathering on one occasion the song leader called for a favorite song. A tiny boy on the front seat piped up that he should

like "Jesus Wants Me for a Sunbeam." Accordingly the whole audience, numbering several thousand, sang the sweet little song, and the leader took occasion to say that all grown folks would be much better off spiritually if they cultivated sympathy with childish wants and enjoyed what children enjoy. It will not hurt some grandfathers and grandmothers to sing occasionally "Jesus Wants Me for a Sunbeam" and other youthful hymns.

The elderly people will stick to the Sunday school, even if it be very youthful in tone; but the young folks will shake off the dust of the place against the officers and teachers and members who insist that everything be done with an eye single to the grandfathers and grandmothers. After all, the Sunday school was started for young folks; so why not keep it youthful in spirit?

Who Should Go to College?

It is not so long ago that a college education was regarded as the privilege of the few—whose parents could afford it, or who had the gumption to "work their way through." Not a few of the smaller colleges had "agents" in the field to drum up students. During the past few years all this has changed. Everybody has been going to college, that is, everybody's sons and daughters. Colleges have needed to limit enrolment and the college education has been a drug on the market. The opinion is being widely expressed that far too many of our young people are entering and going through (this term may have all sorts of implications) our higher institutions of learning—that is, far too many of those who shouldn't. In his last annual president's report Dr. Rush Rhees, of the University of Rochester, has this—in part—to say:

"Let me repeat, that of the value to the student and to society of the richest culture he can acquire, there should be no sort of question. It is the prospective economic value of education for this, that, or the other vocation that needs constantly critical examination. The result of such critical examination would seem to be a policy of careful selection of students on the basis of their aptitude for college or professional work.

"A question of social importance is: what of the youth who fail to be so selected? The answer would seem to be that selection of college candidates should begin long before freshmen apply for admission to college. Such earlier discrimination of student aptitudes is the aim of our junior high schools. I believe it should be urged also on the attention of parents and of the young people themselves. If they could know the tragic disappointment of many a college graduate, who has found that the thing he preferred to do was ill-fitted to his powers or aptitude—the engineers, lawyers, and doctors, for example, who have never risen economically above the wage-earners whose ranks they had hoped to surpass—more youth and their parents would recognize the dignity of any honorable work, and seek to discover that best suited to the individual youth. And it should be freely stated also that superior ability will rise to its proper level, from whatever beginning it may have made.

"Why, then, should we continue to urge students to seek higher education? Because, for those who profit by it, it is a priceless preparation for life. My only solicitude is that we discriminate as early as possible between those who can, and those who cannot, profit by it. And a further solicitude is that we shall remove all stigma of failure from any boy's or girl's decision—whether early or late—that college is not the best form for his or her preparation for life. There should be a constant and sympathetic study of what is best for him by each youth and by his parents and teachers. And there needs also to be a recognition of the dignity of any useful work, whether it be called labor or profession."

RELIGION—even the evangelical type of religious experience—is possible through education. That which is born of the Spirit may be born in the classroom. No teacher who is not reverent and enthusiastic in his personal attitude toward religious knowledge has moral right to teach religion. But where the prophetic impulse and passion are present, pupils can and will be born anew. The scientific spirit and the prophetic impulse are not incompatible, but complementary.—*N. E. Richardson, in "Church School Magazine."*

THE ORGANIZED CLASS



Frederick Coleman Bible Class, First Baptist Church, Ilion, N. Y.

Frederick Coleman Bible Class, Ilion, N. Y.

The Frederick Coleman Bible Class was organized in January, 1919, by Rev. D. W. Lyman, who at that time was pastor of the church. The class name is in memory of a man who for nearly forty years served as superintendent of the Sunday school. Several young men who had recently returned from service overseas were among its first members. Last winter the Baraca Class was merged with the Frederick Coleman Class, thus creating a men's class with a membership of sixty-four, counting active and honorary members. Three men have served the class as teachers—Walter Wright, Prof. William Thomson, and the present pastor, Rev. F. W. Ainslie. The officers are Walter Wright, president; Harold Morgan, vice-president; S. B. Green, secretary and treasurer. Business and social meetings are held the fourth Tuesday of each month.

The Sunshine Class of the First Baptist Church of Ontario, Calif.

This class started eighteen months ago with the ten original members on the front row. The day this picture was taken one hundred and forty-seven were present. The class roll is about two hundred. The Sunshiners are a fine example of the power of personal work. They also illustrate the power of an organized group in the whole work of the church. They have a circle in the Women's Union; cooperate in church activities; as choir members, teachers of the church school, and leaders in the social life of the church.

The three presidents have been Harley Jackson, the right end of the first row; Arthur Heinauer, the left of Doctor Black, and Charles Burger at the right. Doctor Black is the central figure in the photograph on the following page.



Sunshine Class, First Baptist Church, Ontario, Calif.

Doctor Black is also superintendent of the church school. His enthusiastic and efficient leadership has built the attendance of the school up from an average of about one hundred two years ago to a peak of four hundred and thirty at a regular week by week attendance.

material aid was given to those in need. The class enrolment is over one hundred and twenty-five with an average attendance of about eighty. This class also identifies itself with the life of the church, conducting summer services and supporting all phases of the church program.

The Men's Bible Class of the First Baptist Church of Ontario, Calif.

The Men's Bible Class of Ontario, Calif., is a young class of about one year and a half. It began with a small group of a dozen men; organized with H. M. [unclear] as president, went to work and in six months built the attendance up to forty. At this point it was rechristened the Community Men's Bible Class, to carry on the traditions of an honored group and enlisted the members of that class. Under A. Minton as president the attendance doubled and a community-wide program of visitation and personal work was started. Jobs were sought for the unemployed, and

Agoga Class of the First Baptist Sunday School, Mitchell, Ind.

The Agoga Class of the First Baptist Sunday School, Mitchell, Ind., has had a rapid growth in the last few months. From an average attendance of less than twenty it has reached an average of more than forty, in a school which seldom goes above two hundred and fifty in attendance. The average for January was twenty-six; February, thirty; March, thirty-eight; April and May, each forty-two plus. The class became too large for its room, thereby making it necessary to enlarge. This the class did, furnishing the material and doing the work.



Community Men's Bible Class, First Baptist Church, Ontario, Calif.



Agoga Class, First Baptist Church, Mitchell, Ind.

The class consists of boys of high school age and a few years above. The officers are Zach Brooks, president; James Fletcher, secretary; and Gordon Bass, treasurer.

P. J. Smith, of the firm of Smith & Smith, photographers, is the teacher. His picture does not appear, since he made the group.

Organized teams from this class participate in games of various ball leagues. Last year their team was championship winner of the Sunday school league of this city.

Berean Brotherhood of the Berean Baptist Church Reading, Pa.

Berean Brotherhood, the men's class of Berean Baptist Church, Reading, Pa., is almost unique. The men have representatives in the church bowling league, the dart league, and baseball teams of the city, and have a good annual social program, including a Ladies Night, Father and Son's Night, etc.; but its uniqueness is in the unusual interest in the lesson-teaching period, which always attracts more than the social



Berean Brotherhood, Berean Baptist Church, Reading, Pa.

meetings. The class meets in the basement of the church, sitting in a circle. After the lesson Scripture is read, the teacher, Rev. R. J. Cornish (ninth from left, second row) outlines the lesson, filling in such details as he thinks necessary; then opportunity is given for questions. Out of these questions has often come conference, so that in one period four methods of teaching are used: verse-by-verse, lecture, question and answer, and conference. As an organized class with president, Mervin A. Heller (front row, fourth from left); vice-president, William Dautrick (second row, tenth from left); secretary, Thomas Gross (second row, sixth from left), and, treasurer, Robert Harbach (first row, left end), it engages in such projects as are common for men's classes.

RECENT BOOKS

Order All Books from The American Baptist Publication Society

ARCHEOLOGY AND THE BIBLE. By George A. Barton. American Sunday School Union. 732 pages. Price, \$3.50.

An immense amount of research and labor have gone into the preparation of this scholarly work. It is a whole library on the archeology of the Bible in a single volume which the minister, Sunday school teacher, and Bible student will find eminently readable and helpful. Doctor Barton is professor of Semitic languages in the University of Pennsylvania, and of the New Testament in the Episcopal Divinity School of Philadelphia. He is a distinguished authority on the subject here treated. The favor with which the work has been received is evidenced by the fact that this is the sixth extensively revised edition. There are one hundred and thirty-four pages of finely executed plates and illustrations.

THE LAND OF PROMISE. By Edmond Fleg. Macaulay Company. 255 pages. Price, \$2.00.

This book, a translation from the French, is the most challenging which we have read in a long time. The author ranks among the outstanding contemporary writers and scholars of France. Though he has won popularity and critical acclaim in that land, he has not lost his Jewish racial consciousness. The conflict between his loyalty to France and to Israel is of powerful psychological intensity. He visited Palestine with the intention of gathering material for a life of Christ, but was so moved by the Jewish rebuilding of this land of promise that instead of writing his book on Christ he wrote a book on the magnificent Jewish re-creation of a national homeland. Not only does the book give us a vivid picture of the achievements of the Jewish colonists, but it reveals the Jewish mind and aspirations as few books have.

THE PEOPLE OF ANCIENT ISRAEL. By Dorothy Mills. Charles Scribner's Sons. 192 pages. Price, \$1.75.

The author's experience as a teacher of history makes it possible for her to tell the story in a clear, brief way which will appeal especially to young people. The social life and customs of the Israelites, the development of their civilization and their relationship to other nations are well set forth. She has no difficulty in showing that their story is no less interesting than that of the Greeks or the Romans. Indeed, the search of this people for God, and the literature they have given to the world, give to the story a unique and transcendent importance. Some readers, like the reviewer, will feel that the miraculous element in the Old Testament narrative is unwarrantably minimized. The charts setting forth the history in picture form are unusually interesting and helpful.

DAILY BIBLE STUDIES. By Floyd W. Tomkins. Morehouse Publishing Company. 235 pages. Price, \$1.50.

Doctor Tomkins, late rector of the Church of the Holy Trinity, Philadelphia, for many years contributed daily Bible studies to *The Living Church*. The choicest of these, one for each day of the year, have been gathered into this volume. For each day a Scripture passage, a hymn, and a paragraph of comment is given. There is also a brief prayer for each week. This devotional material contains much of the spiritual riches accumulated during a long and useful life.

THE MARCH OF ELEVEN MEN. By Frank S. Mead. The Bobbs-Merrill Company. 236 pages. Price, \$2.00.

This book is calculated to give courage to faint-hearted Christians. Following the resurrection, the apostles, with only Judas missing, set out to change the world. They succeeded so well that the world ever since has been different because of them. Their spirit goes marching on. It lives in every forward movement which brings blessing to humanity. The author tells his story in so dramatic a fashion that even the more familiar incidents of history become a challenge.

A MODERN PILGRIMAGE. By Mary Berenson. D. Appleton & Co. 355 pages. Price, \$3.00.

Mrs. Berenson, an art critic in her own right, gives here an account of a trip that she made in company with her husband, Bernard Berenson, also an authority on art, through Palestine and Syria. Her interest was in the objective beauty of the land and the remains of its architectural treasures. While some will read the book for the information which it gives concerning these lands which are so inseparably connected with Christian history, others will read it with equal interest

and joy for the insight which it affords into the rich mind of a brilliant and highly cultured woman.

WESLEY. By James Laver. D. Appleton & Co. 168 pages. Price, \$1.50.

This recent addition to the splendid series of Appleton biographies maintains the high standard of the series as a whole. Wesley is portrayed against a well-drawn picture of the religious conditions then existing in England and the American colonies. It would be difficult to imagine a life more filled with interesting and significant experiences. The reader feels at once that the author seeks to be honest in his appraisal of Wesley's character, neither magnifying his hero's virtues nor shutting his eyes to his weaknesses. While one could wish that the author had been able to give a more intimate glimpse into the mind and spirit of Wesley and, especially, to show the secret of his far-reaching influence, this is perhaps too much to expect in a brief biography. The book, at least, does full justice to Wesley's religious zeal.

THE BOOK OF CHRISTIAN CLASSICS. Edited with an introduction by Michael Williams. Liveright, Inc. 465 pages. Price, \$2.00.

This handsomely printed book, which is described as "a comprehensive anthology of the devotional literature of Christianity," contains a brilliantly written introduction in which the compiler and editor discusses the crisis of our age and declares that he sees reason for hope because of the "renaissance of the intellectual and social principles of Christianity." That a book which brings together for convenience in reading a collection of Christian classics can render a real service in the present situation, all will agree. Augustine, Francis of Assisi, Brother Lawrence, Thomas à Kempis, Francis de Sales, Blaise Pascal, John Henry Newman, and many others, as well as poets like Edmund Spenser, George Herbert, and Francis Thompson, are represented by generous extracts.

HUMOR, OLD AND NEW

TEACHER. "If I write 'n-e-w' on the blackboard, what does that spell?" "Now I'll put a 'k' in front of it and what have we?"

PUPIL. "Canoe."

BARBER. "Haven't I shaved you before, sir?"

CUSTOMER. "No, I got that scar in France."

JOHNNY (looking up from his home study). "Dad, is Latin really a dead language?"

DAD. "Yes, my son."

JOHNNY. "Then why don't they bury it?"

NEIGHBOR. "Where's your brother, Freddie?"

FREDDIE. "Aw, he's in the house playing a duet. I finished my part first."

"MOTHER, I feel so excited," said wee Betty. "Excited, dear," said mother. "What is excited?" "Why, it's being in a hurry all over."

"PARDON me, but does this train stop at Tenth Street?" "Yes; watch me and get off at the station before I do." "Thank you."

MOTHER (with letter). "Richard writes from college that he has to have a new mortar-board for commencement."

FATHER. "Mortar-board? Did we send him to college to become a plasterer?"

MARGERY came running into the house dragging her little brother, whose face showed the mark of an attack by some insect. "Oh, mother, look!" she cried, the memory of a recent epidemic in her mind. "Bobby has been bitten by a measle."

MR. BRIDEMORE. "Did you make that split-pea soup for dinner?"

MRS. BRIDEMORE. "I've started it, but we can't have it till tomorrow. It's taken me all day to split the peas."

AN Englishman was traveling on a street car in New York. Opposite him sat a woman holding the ugliest baby he had ever seen. It was so ugly that the Englishman could not take his eyes off it. In desperation the mother leaned over and said: "Rubber!" the term applied in America to people who stare. "Thank heaven!" said the Englishman, "I thought it was real."

THE English language is a funny thing. Tell a girl that time stands still as you gaze into her eyes, and she'll adore you. But just see what happens when you say her face would stop a clock.

JOHN is usually a self-possessed young man; but the other day when dining out he was unexpectedly called upon to say grace, and the best he could do was to deliver himself of the following:

"O Lord, bless our sins and forgive us this food. Amen."

Lesson Topics for December

December 3. PAUL IN EPHEBUS. Acts 18: 18 to 20: 38.

December 10. PAUL IN CÆSAREA. Acts, chapters 21 to 26.

December 17. PAUL IN ROME. Acts, chapters 27, 28.

December 24. A VISION OF WORLD PEACE. Isa. 11: 1-9.

December 31. THE LIFE OF PAUL. Phil. 3: 1-14.

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AIM. By a study of the life of Paul to discover how Christ may dwell in our hearts by faith, to learn of the spread of the gospel by missionary work in the first century, and to gain a world view of the task of the Christian Church in the twentieth century.

LESSON VI. NOVEMBER 5. HEEDING THE VOICE OF THE CHURCH

Acts 15: 1-35. (Verses printed, 15: 1, 2, 22-31)

GENERAL THEME: PAUL IN JERUSALEM

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Romans 8: 1-11

KEY VERSE: Where the Spirit of the Lord is, there is liberty.—2 Cor. 3: 17

1 And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circum-

cised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

for him; later, when he told Luke about it, he could speak of it in gentler terms.

It's no easy matter being a Christian, in any case (James knew this from experience). Let us not make it harder for those who are turning to Christ, or trying to follow him, by putting "fresh difficulties in the way" (so Moffatt; Acts 15: 19).

Trouble-making is in some rare instances unavoidable—but avoid it!

The Lesson Before Us

I. BREAKING AWAY FROM JUDAISM

One of the most momentous controversies in the history of the church is considered in this lesson. It was the matter of the relation of the ritual of Moses to the Christian gospel. The Judaizers were the party, especially numerous at Jerusalem, who insisted that the Gentiles could not be saved without also becoming Jews. The first disciples had been Jews, then Christians; the Judaizers thought that this order should be maintained.

From what we know of Paul's views we can understand how bitterly he must have resented the meddling of these men, especially just now when he was flushed with joy at the splendid success of the first missionary tour. Why tell him that a heathen man couldn't be saved by Christ alone, apart from Moses? He had seen it done! Christ plus Moses? No! Christ alone? Yes.

II. THE FIRST SESSION OF THE COUNCIL

It was a significant gathering (ver. 4, 5); Antioch standing for the new, Jerusalem for the old; and there must be harmony between them or the new religion will fail. The church of Rome always refers to it as the First (of their many) Council. There were evidently two sessions in which the entire Jerusalem church participated, with an intervening "committee meeting" attended only by the delegates from Antioch and the apostles and elders of Jerusalem (ver 6).

Paul and Barnabas are wise, even shrewd, in that they begin, not with their version of the trouble at Antioch, but

A Bible Message for Every Day

Monday. The Council at Jerusalem. Acts 15: 1-6. The important syllable in both council and counsel is coun (Latin *cum*, "with"). Settle your differences—or quarrels—by coming together "with," talking things over with, praying with.

Tuesday. The Decision of the Council. Acts 15: 22-29. There was no little concession. Most significant, the Holy Spirit played a leading part in the settlement of the question. "Holy Spirit and us," *not*, us and the Holy Spirit.

Wednesday. Spiritual Aspirations. Phil. 3: 13-21. To be satisfied with one's attainments in the Christian life indicates a low ideal of its goal, Christ.

Thursday. The Lord's Supper. 1 Cor. 11: 23-34. Both "Lord's Supper" and "Communion" are good, illuminating names; but the latter should not go into discard, as it is doing: communion, "bound with"—Christ Jesus, and one another, through him.

Friday. Paul's Charge to Timothy. 2 Tim. 4: 1-8. It is a pretty strenuous program. But Paul had a right to make it that way, so crowded was his own life with Christian service. And then the reward! (Ver. 8.)

Saturday. Church Officials. 1 Tim. 3: 1-13. All Christians are lights in the world? Yes; but church officials are more prominently placed than the rest, and must not live dimmed lives.

Sunday. The Law of the Spirit. Rom. 8: 1-11. I think of the Spirit as helping me to travel a higher plane, and therefore lightly, and therefore joyously.

At the Threshold

In Galatians 2 Paul tells us in his own words about this council. In some respects it is different from the account here in Acts. One may think that when the epistle was written the controversy was still rankling his spirit, and the Judaizers had been again making trouble

with the story of all the wonderful things "that God had done with (through) them." They are, however, in a hotbed of Jewish Christianity, and their opponents forthwith renew the attack.

"If church rulers had always been as open-eyed as this bishop in Jerusalem (James) . . . what torrents of blood, what frowning walls of division, what scandals and partings of brethren would have been spared!" (Alexander Mac-laren.)

III. THE SECOND SESSION

The account of it is in verses 7-21. Peter is always decidedly in the right or decidedly in the wrong. A little later he was untrue to his convictions and revelations (Gal. 2:11), but here he bravely takes sides with Paul and Barnabas. He remembers how he himself had once been called upon to defend similar views before the Jerusalem brethren. Peter utters some great truths in his short speech: That the sinful human heart is made clean by faith, not ritualistic act; that salvation for Jew and Gentile alike is "through the grace of the Lord Jesus."

James's word would be decisive in the controversy, more so than Peter's, because of his relationship to Jesus. What comfort and reassurance it must have afforded Paul to hear the great presbyter of the mother church at Jerusalem stand up and take, if not exactly his side, at least a friendly and generous attitude!

IV. THE DECRETAL. Ver. 22-29

This letter must have been an important document for the early church. It was really the formulated decree of the council. Doubtless many copies of it were in existence, and Luke has reproduced it verbatim, even its greeting and good-bye!

The council was marked by concession rather than compromise; by a surrender at comparatively unimportant points, rather than by a surrender of principles. This is the only way in which controversies can be settled, righteously. Circumcision was of great moment to Jewish Christians; but to make it a universal requirement would be to contradict Paul's teaching of salvation by faith; therefore at that point he could not give in. It was hard for him to go back to those Jewish regulations about food and drink, but he would countenance them in return for the others' concession in regard to circumcision.

"These necessary things," specified in verse 29, from which the Gentile Christians were to abstain, were really unessentials; yet it would give offense to Jewish Christians to see their Gentile brethren eating meat that had been profaned by the touch of a heathen altar or that was red with blood, the seat of life; therefore in charity and good-will refrain from such food, Gentile Christians!

V. THE HAPPY OUTCOME

The reading of the letter and the report of the delegation gave great satisfaction to the church at Antioch (ver. 30-35).

They had really gained their point; their work of Gentile evangelization would be easier now; they had given in for the sake of harmony; were pledging themselves to practise self-denial for love of the brethren.

The Lesson in Practice

We have here an illustration of the "group method" of settling questions, which is coming to be more and more employed in business, politics and international affairs. Notice its technique: There must be a mutual willingness to confer, discuss, arbitrate. Neither party must expect to have the decisions "all its own way."

Never to be willing to concede or compromise sounds big, but is really the acme of selfishness.

Compromise is not the shameful kind when it is not a surrender of principles, but of things of secondary importance for the sake of things of primary importance.

A truly Christian employer is meeting with a deputation of his striking—or aggrieved—employees (who are likewise genuine Christians) to thrash out their

differences. What would they say, the one party to the other?

Apply this lesson to the League of Nations, the World's Court, and the rivalry, rather common, between denominations, or even different branches of the same denomination.

To Ask and to Answer

What must have been the reasoning of the Jewish Christians who thought that Gentiles could come to Christ only by way of Judaism?

What items of the lesson show us how Christians ought to go about settling differences?

What are the four steps in settling disagreements among Christians? What does Jesus advise us about this?

What class of Old Testament regulations are still binding upon Christians?

Why did the Jews regard the meat that had been consecrated to the heathen divinities and then sold in the market as unholy and defiling?

In what sense can we regard the decision of the council as made by the Holy Spirit?

TEACHERS' HELPS

In the Men's Class

By Warren L. Steeves, D. D.

The lesson before us would lend itself in a most wonderful manner to a debate. At the outset one could divide the class into two sides; appoint leaders; and have them choose. A subject similar to the following would be appropriate: "Resolved, That the Mosaic Law should not have been imposed upon Gentile Christians." But the debate idea is out of the question because of the brevity of the class period. However, if each party of the debate had good "landing facilities" it might be carried on and concluded in twenty minutes. Many words, if properly chosen, can be put on each side in ten minutes.

Differences of opinion are sure to arise in the minds of Christian people. It makes it all the more grievous when these divergent opinions concern great sacred truths and doctrines of the Scriptures. But one thing is certain—that it soon became apparent to the holy Christian church that the ceremonialism of Judaism could not be carried on side by side with Christianity. Divergent opinions in religion bring a conflict in moral conceptions. As a result, the early Christian church that discussed the matter of circumcision was soon in dissension and disputation. Other even more difficult questions were continually arising that had to be settled.

I. LEADERSHIP IN THE CHURCH

There is an important place for leadership in the Christian church. It was manifest in the choosing of apostles and

elders; but apostles and elders do not have the final say. They may advise, but the whole church is the deciding factor, according to the program set forth in Acts. Even though it was manifest that there would arise conflict among the brethren, they continually wrote and sent Christian greetings.

II. FELLOWSHIP IN THE CHURCH

The disciples did not cover up the fact that there were certain brethren which had brought trouble by words. How often Christian fellowship is broken among God's people by harsh words. We learn, after many years, that people do not mean half they say, and frequently they have not said half that we have heard they said. How necessary it is for us to be careful concerning our words. The Book of James gives us much instruction about our attitude in these matters. We are led to believe that every man has an unruly tongue (James 3:8). But, that same mouth that is full of deadly poison may be so cleansed and directed that it may give forth blessing (James 3:10).

Indeed, our whole attitude should be one of trust and confidence toward God.

III. REJOICING IN FELLOWSHIP

There is no joy so deep as that which is found in true Christian fellowship. In dark days, in difficult times, the light of his presence goes with those that know him and that find in him their sun and joy. Thus, when the church at Jerusalem knew the purpose and minds of the other brethren there was an agreement between them, which was to the glory of the cause of Christ and the joy of the believers.

Before My Class of Women

Caroline S. Moore, Redlands, Calif.¹

We cannot overestimate the importance of this conference at Jerusalem. The first Christians were Jews. To them Christianity was a development within Judaism, and the more conservative among them insisted that Gentile converts must observe the Jewish rites and ceremonies. The future of the new movement as a spiritual religion, a religion that would truly represent Jesus to the world and keep alive his spirit and love, was at stake. Was the new way to be simply a sect of Judaism, or was it to be the way upon which all men might enter, to receive the spirit of Christ and the freedom for which Christ set them free? The conflict, then, was for a spiritual religion, a spiritual gospel, against a Judaized Christianity.

We have no conception of how revolutionizing was this idea that the good news was for all the world; how startling the thought that every soul could come in sincere faith directly to God, through Jesus Christ, without conforming to any Jewish or any man-devised rites. The situation threatened to divide the church, or else to throttle its freedom. The keen mind of Paul perceived clearly all that was involved; with burning words he pictured the witness that the Spirit had given to Gentile converts, and claimed that that Spirit, the only authority that reaches the inner life, spoke directly to him. He affirmed that Abraham, even, was acceptable to God, not because of obedience to law, but because of his trust in and obedience to God. He insisted that, "wherever the Spirit of the Lord is, there is open freedom" (2 Cor. 3:17, Moffatt). To the foresight and unyielding courage of Paul is due the assurance that we today may have this direct approach and may share the "glorious freedom of children of God." The decision reached at this conference became our *Magna Charta of religious liberty*. "Paul proclaimed to all generations that religion is not ceremonialism, but a matter of the heart. A man is a Christian when he becomes a new creation in Christ, and as soon as he becomes a new creation in Christ he is free. Only a man of enormous strength could have won this victory for mankind. It made Christianity the universal and final religion" (C. E. Jefferson).

How many times during the centuries men have tried to limit the Christian's religion by external restrictions, while others have contended and suffered, even died, for this same religious liberty! How often Christ's professed followers have kept back the advance of his kingdom on earth, hindered the forward movement that commenced with this decision of the conference at Jerusalem!

No great crisis is adequately and conqueringly met, whether in the life of an

individual, of a movement, or of a nation, without a leader. What were the qualities of leadership in Paul that brought this victory? One of the chapel speakers here at the University of Redlands this year characterized a leader as "a man who is going somewhere and knows whither: he does not extemporize at his task." Such was Paul. Well educated, with a mind trained by the best teachers, he had a clear-cut, straight way of thinking through any question and apprehending the consequences of actions and of decisions. He was ever a lover of God and a seeker after righteousness. His conversion so changed the direction of this search that he had but one goal and one message, "Christ the crucified—a stumbling-block to the Jews, 'sheer folly' to the Gentile, but for those who are called, whether Jew or Greek, a Christ who is the power of God and the wisdom of God" (1 Cor. 1:23, 24, Moffatt).

So Paul had what every leader must have—a goal, a vision, and a power not his own to carry him forward. He was fearless, loyal, unselfish. He placed Christ and his fellow men ahead of any thought for himself. He "endured hardness as a good soldier." He was willing to bear criticism, opposition, loneliness. He was misunderstood. All this developed his force of character, his qualities of leadership, his spiritual discernment, and made him a supreme force in the establishing of foundations for the church of Christ—for Christ held the supreme place in his life.

How Paul, as he thought back over this conference must have rejoiced at the spirit in which it was conducted! On each side were men who were earnest in their beliefs; they gave free expression to their view-points; there was discussion, the patient listening to opinions and to facts—as recited by Paul—but not bitter arguments. So should all great questions be talked through. To Paul, with his forward look, clarity of thought, devotion to the principle that Christ came into the world to save all men—regardless of race, color, country or condition—came the victory. Concessions were made, the question was settled, in the spirit of their leader, Christ; yet settled upon fact, the staggering but glorious fact that God, through Christ had granted to the Gentiles repentance unto life. Paul could return to the church at Antioch and to his work among the Gentiles with rejoicing. Would that points of difference among our churches today might always be discussed and settled in this same Christlike spirit! Again, we are in a time of change: the present generation must revalue and restate religion in terms of the expanding life of today, or else Christ's kingdom will be turned back instead of progressing. Many people are too bewildered to think through clearly the many questions at issue. We have let slip something vital in their training, the cultivation of the spirit of Christ which would enable

them to comprehend the moral issues, to distinguish between *liberty* and *freedom in Christ*. Unless we ourselves are led by Christ how can we rightly lead others?

SUGGESTED TOPICS FOR FURTHER DISCUSSION

- 1. What right had Paul to declare that "circumcision is nothing"?
- 2. Examples of movements for religious freedom and their results.
- 3. Why were the Gentiles asked to abstain from these four specific things?
- 4. The values of "rights" in worship.

Crannellograms

Philip W. Crannell, D. D.

- 1. Where the Spirit of the Lord is, there is liberty; otherwise only license.
- 2. Only the Lord's Spirit can breed in us the Lord's Spirit.
- 3. After Calvary the Jerusalem Conference was the world's decisive spiritual battle.
- 4. Salvation by grace and by the Spirit fight salvation by form and works.
- 5. When an old form, once God-given and God-blessed, confronts (to hinder) the new life in Christ, it goes.
- 6. There can be no truce between gospel liberty and legal form.
- 7. Issue: Christianity a Jewish Jesus-sect, or the world-wide gospel?
- 8. Jerusalem is mother; let us seek Jerusalem's advice.
- 9. Will Jerusalem be mother, *stepmother*, or as Dickens calls it, *mother-in-law*?
- 10. Apostles, elders, multitude—"the Holy Spirit and us" had the deciding.
- 11. Only Spirit power can explain the decision; it kept the dynamite harmless, though it sputtered.
- 12. The Jerusalem-Antioch Commission had both the church's backing and the Spirit's power.
- 13. Apostles and elders are only brethren, after all.
- 14. Two supremely wise things the conference did: endorsed Barnabas and Paul; endorsed liberty.
- 15. Free Gentiles gladly abstaining from offending prejudice and soiling themselves with sin.

Supreme Sacrifice

One of the most inspiring stories in the chronicles of missionary heroism is that of Eleanor Chestnut, the little orphan girl of Iowa, who managed to work her way through school and college, completing a medical course so that she might be more helpful as a missionary on the foreign field. She was appointed to Lienchou, where she began the building of a hospital. When her monthly salary check came she saved out one dollar and fifty cents for her living and with the rest bought bricks. When the Boxer troubles began she refused to leave her people and worked in constant danger of death for two years. In 1906 a mob attacked the hospital, and Doctor Chestnut, hurrying to report to the authorities, might have escaped, but returned to help her patients and met death at the hands of those she would have saved. Her last act was to tear strips from her dress to bind the wound of a boy in the crowd. —*The Way*.

¹ Miss Moore is professor of biology in the University of Redlands.

LESSON VII. NOVEMBER 12. THE GOSPEL AND WORLD PEACE

Acts 15: 36 to 17: 15. (Verses printed, 16: 9-15, 25-31)

GENERAL THEME: PAUL IN MACEDONIA

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Matthew 5: 10-16

KEY VERSE: Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16: 31

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and

her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Sunday. Blessings for the Persecuted. Matt. 5: 10-16. The movement for world peace, so strenuously is it opposed, will inevitably entail "hatred, slander and abuse." But if it's a righteous cause—hear Jesus' promise!

At the Threshold

Much has been said about the gospel of Christ as a unifying force. When it does not unify—individuals and nations and races—it is not the fault of the gospel but of a lack of the gospel. Let us give that petition of our Lord's a universal application: "that they may all be one" (John 17: 11); or Paul's, "ye are all one in Christ Jesus" (Gal. 3: 28). Where the Spirit of Christ is there must be a coming together; when people worship him it is a "meeting."

As this gospel gets out into the world it smashes racial barriers and levels nationalistic animosities. You say that it doesn't? It must, and it did. The Roman Empire unified, but by force. We are studying how Christianity unified, by the love of Christ.

Our Adult Topic is "The Gospel and World Peace." World peace is one of the objectives of God's gift of his Son—if the angels of the Nativity sang true. Here in the Book of Acts world peace is a long, long way off; but still it is beginning; and our apostle Paul is an apostle of it.

Bonds of brotherhood are being

stretched from Palestine, with its exclusive Judaism; across Syria and Asia Minor, full of strange faiths and tongues; and into the continent of Europe that for the next seventeen hundred years is to be the particular home and field of Christianity. And however deficiently these lands and peoples appropriate the faith of Jesus, still they are going to be conscious of the unity of faith into which he has brought them (Eph. 4: 3).

However full of fight, jealousy, selfishness and hatred the many—or the majority—of any country may be, there will always be a minority calling to the true Christians of every other land, like the man of Macedonia, "Come over and help us"—think better of you and of one another and be like Christ!"

The Lesson Before Us

I. HINDERED

What is termed the Second Missionary Journey is covered by Acts 15: 36 to 18: 22. Paul and Silas go by land through Asia Minor to Troas; to Philippi; Thessalonica; Athens; Corinth; and back via Ephesus and Caesarea to Antioch.

They worked in many cities and towns of Phrygia-Galatia establishing the churches afterward addressed in the Epistle to the Galatians. They had planned to "speak the word" (16: 6) in Asia. But the Holy Spirit said, No! "The Holy Spirit guides, not by flaming visions always, not by words articulate in human ears; but by circumstances, by difficult things, by dark things" (G. Campbell Morgan). In this case it was evidently a recurrence of Paul's old, chronic ailment; whatever that was.

Bithynia, with its higher, more salubrious climate, next appeals to the convalescent apostle; and they start thither; but in some way or other the Spirit again stops them. I think that all this while they had Europe in mind, but dreaded to cross over into its strangeness. So the Spirit compels them down to Troas.

II. THE CALL OF EUROPE

Acts 16: 9, 10

Troas was an important city on the Hellespont, near the site of ancient Troy. Our missionaries had thus arrived at one of the most interesting places in story and history. It was one hundred miles across to the Macedonian shore.

Paul's vision doubtless had its origin in a real, daytime experience. There are two plausible explanations: Many merchants who had crossed over from Macedonia thronged the Mysian seaport. They would attract attention because of a characteristic mantle and broad hat. The sight of them excited Paul's curiosity

A Bible Message for Every Day

Monday. Paul Begins His Macedonian Ministry. Acts 16: 9-15. Distinguish between "visionary" and "vision-led." Visionary people get nowhere, but without a vision the nation perishes (Prov. 29: 18) and the individual never arrives at a worthy goal.

Tuesday. The Philippian Jailer Converted. Acts 16: 25-31. To be joyous in our prison-house hours and calm and confident in danger—that is one way in which we can witness for our Christian faith.

Wednesday. The Macedonians. 2 Cor. 8: 1-8. "The sincerity of your love" (ver. 8) is a fine word. How wonderfully the Lord Jesus proved his! And how graciously the Macedonians! And ourselves?

Thursday. Paul's Prayer for the Philippians. Phil. 1: 1-11. If you would have a big place in the prayers of your friend, make for yourself a big place in his heart. Shall we not also apply this to Christ?

Friday. The Philippians Care for Paul. Phil. 4: 10-20. "Fellowship with my affliction" (ver. 14) is a good way of putting it. And a fellowship that doesn't go that far doesn't amount to much.

Saturday. The Gospel and World Peace. Isa. 55: 6-13. Does Isaiah seem a long way off? But see then how persistent this hope of world peace has been. All the more need that we hasten it.

and brought home to him the spiritual need of the great continent across the water.

Or, *Luke was a Macedonian*—there are hints and traditions that Philippi was his home—and all day long had been urging a mission to his countrymen. Paul hesitates, and is troubled, and cannot sleep, but when he does fall asleep the need and the call are personified in the man of his vision. "No one sees visions who has not had thoughts. Our minds may furnish the drapery; God sends the message" (Crannell).

The appeal of the "man of Macedonia" has become the universal and stereotyped cry for the gospel. And the vision was momentous, for out of it resulted the Christianity and Christian civilization of which we partake. Hence no Christian can read this passage in Acts without deep emotion.

III. ACROSS TO PHILIPPI

With verse 10 begins the "we" section of Acts. Throughout the remainder of the book, when Luke recounts incidents in which he had participated, he writes in the first person plural. Some have thought that he, one of Paul's converts, joined the band—Timothy was already a member of it—at Troas. Or that he was Paul's physician down in Galatia, and had continued with him in that capacity, as well as a coevangelist.

Samothrace is one of "the isles of Greece," of which Byron sang. Fifty miles a day would be good sailing. They spent the night on the island. There were no hindrances now because they were going where God wanted them. Neapolis, the port of Philippi, was ten miles down from that city.

Philippi was named for Philip of Macedon (the father of Alexander the Great) by whom it was founded. "First of the district" probably means, first that we entered. A Roman colony was a city in which a large number of Romans—immigrants—had taken up their residence. It was governed by officials appointed in Rome, independently of the governor of the province.

IV. A WOMAN THE FIRST CONVERT

Ver. 13-15

There was no synagogue in Philippi, but the few Jews there had their place of worship, which Paul soon found; on the river-bank, convenient for ceremonial ablutions. (Cf. Ezra 8:15, 21; Ps. 137:1.) Sometimes such a place of worship would be open, circumscribed by a wall of stone; sometimes it had a canopy.

As often happens—or almost happens!—in a modern church service, only women were present. That this Lydia was engaged in commerce shows the freedom her sex had gained in that part of the world. Lydia had evidently settled at Philippi as an importer of the dyestuffs or dyed fabrics for which Thyatira was famous. That she had a home commodious enough to lodge the four missionaries is evidence that she had prospered

and was a good business woman. Such always make good Christians!

The heart must be open before God's truth can enter the mind. Lydia opened her heart to Christ; then her home to those who had brought her Christ's salvation. That is always the sequence. "One that worshiped God" means that she was a proselyte, convert to Judaism.

Lydia was a progressive woman; faithful, indeed, to older forms of worship, yet openminded to new preaching; spiritually enterprising; making her decisions with courage and promptness. "Paul was a Pharisee, who through the years of his early life had daily repeated such words as these: 'O God, I thank thee that I am neither Gentile, nor slave, nor woman!'" The apostle of Jesus Christ found no man in the place of prayer, but the old contempt had gone and to the women assembled he spoke" (G. Campbell Morgan).

V. A PRAYER-MEETING IN A JAIL

The gospel is winning converts among all sorts and conditions of men. Now it is a slave-girl sorceress. The maid was a psychopath, possessed of mediumistic power. Some things that she "divined" were true; more false. Such unfortunates easily become the victims of the unscrupulous. Bad men had bought and were exploiting the poor creature. With a strong sweep of faith and the name of Jesus Paul cleared out her confused, disordered personality. Christ came and dwelt in her, in place of the devil.

But the disreputable business of her owners was ruined. The city's Roman officials were probably fair, so the men appeal to the prejudice against the Jews. Paul and Silas were Jews, and Jews were under the ban of the empire.

The Romans were exceedingly cruel in their prison methods. Paul was fond of calling himself a bond-slave of Jesus Christ. Here he is indeed in bonds, for Christ. This is one of the great triumphant faith pictures of the Bible. Is it any wonder that such faith, prayer and hymn-singing produced an earthquake?

VI. THE JAILER CONVERTED

He took for granted that the open doors meant the escape of all his prisoners; which according to Roman law, would bring the death penalty upon him. This he would evade by suicide. He will have been already somewhat familiar with the missionaries' message. The earthquake, his fear, his surprise that the prisoners had not decamped, and Paul's assurance, stir him to appeal to them, "What must I do then to gain this salvation you offer?"

Right on the spot, regardless of the smart of their stripes, Paul and Silas tell him the full message of salvation. "Never was the gospel put more pointedly and completely (ver. 31). It was a shot that exactly hit the mark. It saved the man and gave a short answer to this great question of all time" (Snowden).

The Lesson in Practice

Men are not supposed to be vision-led in our day. But are they not? It is rather that our visions are subjective, as those of the ancients were objective, projected outside the mind.

Notice the setting of the riverside service at Philippi—an Italian colony transplanted into Greece; a Jerusalem-trained Jew; a Lydian business woman; a gospel from heaven. Christianity is the true mixing-pot. We see this same thing going on everywhere today.

Paul didn't disdain to preach to a handful of women. Jesus didn't, to a single one. Thus it came about that the gospel's first victory in Europe was the heart of a woman. It is something for womankind to be proud of! So few men in church? Thank God that the women are there!

Just as Lydia, converted, had shown the guest friendship, so this prison-keeper, having received Christ, forthwith manifests "fruits of the Spirit"—bathes their smarting backs and gets them some supper.

The spirit, manliness, and courage of Paul at this juncture have always been admired. It belongs to Christian manliness to stand up for one's rights—in a right way.

To Ask and to Answer

When you try one door of Christian service, and it doesn't open, do you try another, and still another—as Paul readily did?

What forms has the vision calling to Christian service assumed in your life?

Have you ever spoken contemptuously of a church-service because it was made up mostly of "women and children"?

Mention some of the modern forms of "divination" that are exploited and by which people are led astray.

How largely does the fear of the loss or gain influence the Christian people of our churches?

Apply this to the temperance movement.

What other joyful prison scenes are to be found in the Bible?

Christian Experience

Nothing is more simple than beginning the Christian life, and no life is more full of cheer. A hint of these truths was discovered by a certain young girl who applied to her church session for admission to membership. When asked to tell of her Christian experience, she replied: "I don't know whether I have had any experience. All I know is that Jesus said, 'Come unto me,' and I came; and he said, 'I will give you rest,' and he gave me rest." "Then you do not know much about the 'Slough of Despond?'" one of the older men objected. Very courteously she replied, "But, sir, I did not come that way."—*Selected.*

TEACHERS' HELPS

In the Men's Class

By Warren L. Steeves, D. D.

I. CHRISTIAN DEVELOPMENT

God often shuts out that he may shut in. The shut door is hard to those who want to go their own way. Paul was sometimes driven out of places where he would have liked to stay. He greatly desired to stay in Jerusalem, but the Lord said to him, "Depart, for I will send thee far hence unto the Gentiles" (Acts 22:21). Many a time he wanted to go to Rome, but was prevented. Now he wanted to go to Galatia, into the region known as Asia, but he was forbidden to preach there by the Spirit. Then he and his companions tried to go into the provinces of Bithynia, but the Spirit of Jesus suffered them not. How the Spirit shut them out we are not told. God had his own purpose to fulfil. God wanted them somewhere else.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter
And he can make it plain."

Paul was to preach the gospel everywhere, and particularly did he rely upon this for the advancement of the kingdom. Then, after these men had come to Christ, he saw that an attempt was made to build them up in the faith. On every possible occasion he exhorted the new Christians to steadfastness of faith and admonished them that they were to follow after the Lord (1 Cor. 4:15, 16).

No greater joy can come to the heart of a real pastor than to know that the believers are walking in the truth and following true teachings. Likewise a keen sorrow touches the heart whenever those who ought to be following Jesus near are found to be afar off.

II. THE NIGHT VISION

A vision is different from a dream, for a dream occurs in sleep when the eyes are closed, but a vision may occur either in the day or night. God, of old, revealed his mind and will to men by visions (Hosea 12:9, 10). Samuel, Daniel, and Zacharias, the father of John the Baptist, saw visions.

God gave a vision to Paul in the night. There appeared to him a man of Macedonia who prayed him to come over into Macedonia and help them. Paul knew the man by his dress and speech to be a Macedonian, a Greek. The vision was so clear, the call so loud, that Paul was quite convinced about where he and his companions must go. Immediately they endeavored to go across the sea and preach the gospel in Macedonia. Happy are they who, when they know God's will, do it. "I was not disobedient unto the heavenly vision." The love for

Christ and his love for souls were his great motive powers. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Cor. 5:14). Paul never rested until he and his companions were sailing over the sea to another continent.

Before My Class of Women

Caroline S. Moore, Redlands, Calif.

After the important question of the status of the Gentile Christians was settled and the church at Antioch—which was to become the center of Gentile Christianity—encouraged and strengthened, the mission-hunger seized Paul again. To build up the work he had started, to teach in new places about the Christ whom he loved and by whose love he was "controlled," was the constant motive of Paul's life. Only thus could Christianity from small beginnings become a world-force. We surely need to "rethink missions," but in whatever way we do this, we can never get away from two needs: a clear-thinking man, with a consecrated, winning personality; and a message that is founded on and shot through with the love of Christ, his spirit, his personality. In so far as this kind of a message has been neglected, in so far as we have emphasized the framework instead of the spirit of Christianity, we have failed. Could this message really have reached men, the world would not have become the stricken world that it is today. A social gospel there must be, but society is composed of individuals; the more of these that live genuine religious lives, the more hope for conditions that shall make possible for men the abundant life that Christ came to give. Are we, each one of us, willing to live such lives of consecration? Have we the love that seeketh not its own, but freely shares?

John Mark had left Paul and Barnabas on the first missionary journey and returned home. Was he homesick? Did he shrink from the hardships that they were about to face? Did he lack sympathy with Paul's work among the Gentiles? We do not know, we only know that he deserted his task. Paul thought that John Mark lacked the qualifications for a missionary, that the responsibilities were too great to be entrusted to one who had once failed him. Barnabas, to whom Paul owed the opportunity to work at Antioch, felt that John Mark, given another chance, would make good; "so, in irritation, they parted company," when tolerance and mutual concession might have kept them at work together and saved both from future regret and hours of yearning loneliness. Their friendship continued, but they never worked together again. Later, Paul commended John Mark, acknowledging the good that

Barnabas had seen in him from the first. Perhaps the sternness of Paul's judgment helped to stiffen the fibers of John Mark's character. It is a problem for parents and teachers to know which method to use and when: the loving trust of Barnabas or the stern judgment of Paul, and especially with young people, who need a stimulus to bring out the best that is in them and incorporate it into character. We must pray for wisdom and the leading of the Spirit!

Some good resulted, for Barnabas became a home missionary in his own island of Cyprus; so the teaching was more widely spread; and Paul met Timotheus at Lystra, a fine-spirited, consecrated, modest youth who became as a son to Paul; his companion and joy to the end.

As always when youth answers any supreme call there is the mother's side. For Eunice, his mother, it meant self-sacrifice, loneliness, heart-longing after her boy, as the years led down the sunset side. But there was pride and joy as she heard of the service he gave to Christ and the successes that came to him. Do we appreciate the courage, consecration, selfless devotion and self-effacement of all those mothers who have sent sons and daughters forth from them to serve their Lord in far places of the earth?

God leads by frustrations. Paul's plans were well and definitely made. After he had "strengthened the churches" by his visits, he would enter new mission fields, but every place where he wished to go was closed to him. Ephesus? That was a strong heathen center; moreover, others had already gathered a Christian group there. Bithynia was closed by physical barriers which he could not at this time conquer. So he went down to Troas, facing across the bay to Europe, a distinctly Gentile world, a new field, one that it had not entered Paul's mind to seek.

To Paul, straitened about by these disappointments, came the vision and the message, "Cross to Macedonia and help us," that made clear to him the leading of his Lord. How many of us have the patience, the faith and confidence in our Leader Christ, quietly to wait, when the hindrances and trials close our pathways, until the open road to more wonderful fields is shown to us by his Spirit?

From that moment there was no hesitation on Paul's part; he knew that his work lay not in Asia, but across the sea. Philippi was historic ground and here Paul began his ministry, all unconscious that as he helped to save Christianity from becoming a narrow sect of the Jews, so here he was initiating the movement of a world-conquering faith, that would show the universality of the saving power of Christ—for which he was contending. God's leadership and man's obedience, the combination that should conquer the world! Even today the divine purpose is not yet revealed. Just now it is difficult to see an open road for the advancement of the kingdom; but be sure of this, God

is still leading—if only we will not thwart him.

Paul's first convert was a woman, Lydia. She worshiped God, so her heart was ready to receive the message and believe it. With gracious hospitality she supplied the needs of the teachers, and her house became the center of Paul's work. The first converts in Europe were women; from such beginnings came a rich harvest through the centuries. All along the years has it not been women who have "gladly received him," opened their hearts, their homes, their where-withal to be used by and so blessed by him, their Saviour? So the kingdom of God has gone forward.

In all the ministry at Philippi God led and guarded, brought healing to the slave-girl, ministered to the apostles in suffering and imprisonment, ripened the harvest of their seed sown in pain and weakness, until a devoted band of Christians was formed in that city, who were to be a joy, encouragement and blessing to Paul.

SUGGESTED TOPICS FOR FURTHER DISCUSSION

1. The first convert in Europe.
2. Finding the Lord's way.
3. Financial values versus human values.
4. The basis of salvation.
5. The protective power of God.

"EVERY question that has God in it passes through three stages: ridicule, discussion, adoption."—*John Stuart Mill*.

The Lesson Lived

Susanna G. Fisher

CHRISTIAN SOCIABILITY

And after some days Paul said unto Barnabas, Let us return now and visit the brethren (Acts 15:36).

Bunyan, in one of his quaint similes that are yet so delicately beautiful, depicts the relations of Christians to each other by saying that they "are like the several flowers in a garden that have upon each the dew of heaven, which, being shaken by the wind, they let fall the dew at each other's roots, whereby they are jointly nourished and become nourishers of one another."—*Selected*.

EARLY CONVERSION

And he went through Syria and Cilicia, confirming the churches (Acts 15:41).

Suppose that Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Doctor Watts because he was converted at nine and not at sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not at sixty. How much more a soul is worth that has a lifetime of opportunity before it than the soul which has nothing! Hence, Christ commanded Peter to feed the lambs before he fed the sheep. Lambs are of more worth than

sheep in the realm of souls as well as in the market-place.—*Rev. J. O. Wilson, in "Webb's Illustrations."*

Crannellograms

Philip W. Crannell, D. D.

1. "Believe on," that is, "live by." 2. "Saved"! It takes eternity and infinity to tell its meaning. 3. Only men like Paul get visions like Paul's; only men like Paul obey them. 4. The plea of Macedonia's man is the call of the whole world's Christ. 5. One cry no Christian heart can be deaf to: "Help!" 6. Even Paul cannot push the clock: "tarried certain days" waiting for Sabbath; not idling; he found a place of prayer. 7. Other churches have started with a woman; none can get along without her. 8. If you cannot preach, talk; still better, never "preach." 9. The man of Macedonia was no Macedonian, and was he a mere man? 10. When we throw in the hook where Christ bids us he fastens the fish to it. 11. A business woman's religion means business. 12. We cannot "wangle earthquakes," but God can. 13. No earthquakes can equal the gospel kind; they shake the people down to shake them up. 14. Your "house" will be saved by believing on Jesus. 15. The one supreme question, "What must I do to be saved?" 16. Its only answer, "Believe on the Lord Jesus." 17. Always, after belief, baptism. 18. Believing on the Lord Jesus Christ is believing and making him Lord—and in practical service.

LESSON VIII. NOVEMBER 19. SEEKING AND FINDING GOD

Acts 17: 16-34. (Verses printed, 17: 22-34)

GENERAL THEME: PAUL IN ATHENS

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: John 1: 1-14

KEY VERSE: In him we live, and move, and have our being.—Acts 17: 28

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and

have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

A Bible Message for Every Day

Monday. Paul in Athens. Acts 17: 22-34. The trouble is that in nature's messages about God there are too many question-marks. We need upon them the light of Jesus' words.

Tuesday. The Invisible God. Job 23: 1-10. Job's faith couldn't find him (ver. 3), nor the wit of the Athenians; but in Christ the Christian does.

Wednesday. God's Greatness. Isa. 40: 25-31. Human need is so great and so various. God's creatures are so many and so different, that "Father" must be a big word when we apply it to him, as Jesus taught us to do.

Thursday. God Preeminent. Jer. 10: 6-11. To Jeremiah God's preeminence meant, among the gods of the surrounding nations. What are the gods that you are placing above God?

Friday. Acceptable Worship. John 4: 19-26. What a remarkable statement (ver. 23) that the God of heaven and earth is eager to be worshiped—when the worship is of the right sort!

Saturday. Seeking and Finding God. Ps. 34:1-8. In the Old Testament and in Christ's teaching, man's initiative is the all-important thing: the seeking. The finding cannot but follow; is sequential.

Sunday. God Incarnate. John 1:1-14. It was the Light that John here tells us of that Paul was flashing into the pagan darkness of western Asia and eastern Europe. How much spiritual darkness, alas! remains, for us to illuminate!

At the Threshold

After their release from the prison at Philippi Paul and his companions journey down the Egnatian Road about an hundred miles to Thessalonica, then as now an important city (Salonica). In a mission lasting three or four weeks (17:2) they make a considerable number of converts. (The church here soon became a prominent one.) The hostility of the Jews again drove them on, to Berea, sixty miles to the southwest, where many believed (ver. 12), but where trouble from the synagogue likewise ensued. Silas and Timothy remained for a while longer, but Paul and Luke went on to Athens.

The gospel is beginning to make a noise in the "inhabited earth" (ver. 6, marg. R. V.). Even its enemies confess that it is turning the world upside down. That is just what it was intended to do. An old sermon outline runs: "1. The world is wrong way up. 2. It has got to be turned upside down. 3. We're the chaps to do it."

In this part of Acts we see Paul as preeminently an evangelist and an organizer of churches. The thought of Christ's immanent return will have been always present with him, and before that day he would preach the gospel to as large a part of the wide world as possible. (Cf. Rom. 15:18-21.) Yet his work was substantial. Some of these churches that he established endured for hundreds of years, and branched into many others.

The Lesson Before Us

I. AT ATHENS. Acts 17:16-21

Athens is synonymous with learning, art and beauty. And to this center of supreme intelligence and accomplishment Paul comes, all alone, with the gospel of Jesus. As a man of the Greek world he cannot have been insensible to the associations and loveliness of the city. But the statues of the gods, the temples and altars, which everywhere met his sight as he walked about the place, exceedingly provoked Paul's spirit. Elsewhere he had seen idolatry rampant, in its grossest forms; but here in Athens, with its enlightenment and culture, with its traditions of Socrates, Plato, and Aristotle, how uncalled for and out of place idolatry and gods of marble were! A contemporary writer says that there were thirty thousand idols at least in the city of Athens alone.

Sabbaths in the synagogue and weekdays in the public square he delivered his

gospel message. The Athenians proverbially had itching ears, inquiring minds. For centuries Athens had been one of the best places in the world to gain a hearing. It was the university of the nations.

The Epicurean and Stoic philosophers would have little sympathy with Paul's teaching. Both these systems had sadly degenerated since Epicurus and Zeno founded them, three and a half centuries earlier.

II. THE MARS' HILL SERMON Ver. 22-31

He preached Jesus and the resurrection, it says. That was invariably his "old, old story." He set forth strange gods, they said. Yes, the strangest divinity of all; therefore the unique, only God! Notice that in verse 23 Paul takes the words out of their mouths: "I set forth unto you."

They courteously escorted him to the Areopagus, in order that he might have a quieter, more formal hearing. The hill of Ares, or Mars, was a high mass of rock, just west of the Acropolis, on which from time immemorial the court, or council of the Areopagus had met.

Paul is always skilful in his method of approach. Instead of ranting about their idolatry, he begins with an allusion to their religiousness; as evidenced by the temples and altars everywhere to be seen. "He started with them where they were that he might lead them to where he was" (Snowden). One altar in particular had attracted his attention: it was to the "unknown God." Human wisdom and the vain faith of men must always build such an altar. "This," says Paul, in substance, "is the only worth-while altar you have raised; and that unknown God I have come to make known unto you."

In verses 24 and 25 Paul declares the uselessness of all these stately temples, beautifully sculptured altars and graven god-images; for the eternal God is creator and all-giver; therefore cannot be confined in a sanctuary; and has no need (cf. Isa. 66:1, 2). That was a philosophic teaching that should have appealed to them. He quotes, also, from one of their poets, Aratus.

God has been long-suffering with your idolatry, because of your ignorance—twice he dares associate that word ignorance with the Athenians!—but now he expects something else, repentance. Your religion, beautiful and seductive, has failed to make you righteous. Therefore, repent! and turn to the saving Jesus, whom the God of gods has accredited by raising him from the dead.

III. RESULTS. Ver. 32-34

John Duncan, the Scotch Hebrew scholar and missionary, said: "Two things strike me in that wonderful sermon of Paul's at Athens: his considerate tact in recognizing all the good he found in Athens; and how he laid the axe to the root of Attic pride."

The idea of the resurrection amused

some of the Athenians, and to others didn't appeal at all. But it is at the forefront of Paul's and all apostolic preaching. The Epicureans thought that death ends all; the Stoics that it is an absorption into God, with no survival of personality.

Did Paul fail at Athens? It is the usual assumption. "Nowhere else had he so completely failed" (Stalker). Athens was not good soil for the gospel. But something had been gained; of this we may doubt; perhaps more than we think. Christ is never preached in vain, not even in Athens. It was a good deal to win to the gospel Dionysius, a member of the council, and Damaris, who will have been a prominent woman in the early church.

The Lesson in Practice

While Christ is the Way and the only way to God, we must recognize that there are many ways to Christ.

We think of God as seeking and finding us, and yet Jesus in many places tells us to seek God. There is no contradiction. The Prodigal Son returns and the father goes out to meet him.

Intellectual pride keeps many from Christ. Yet Paul placed high value upon reason—understanding, knowledge, clear thinking—in the Christian life (1 Cor. 14:15-19).

Do not take for granted too much knowledge and thought of God on the part of people in general, young or old. To many he is distressingly "an unknown God." They have their altars to and their idols of him, figuratively speaking. It is our task to supplant those altars with the cross, those idols with the Divine Reality.

To Ask and to Answer

How prevalent is idolatry in our contemporary life?

Is it better to worship the "unknown God" than no God at all? To be an agnostic than an atheist?

What should be our attitude toward non-Christian faiths, say, in foreign missions?

Do you think that every one has an inclination toward God? Even those who are decidedly going from him? Even some who are leading evil lives?

Results of Missions

At the beginning of the nineteenth century the British East India Company said: "The sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast."

At the close of the nineteenth century, the English lieutenant-governor of Bengal said:

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."—J. M. Bingham.

TEACHERS' HELPS

In the Men's Class

By Warren L. Steeves, D. D.

The Acts of the Apostles gives the normal conditions of the church, and that was missionary to the core. Whether Paul sailed on the sea or walked by land, preached to the motley crowd or stood on Mars Hill, walked the streets of Ephesus or made a mighty declaration in the city of Athens, it was all with one intent and purpose that the gospel that he believed and knew might become powerful and famous and worldwide.

Statues, works of art, great wealth of gold, in the city which was the seat of the greatest university in the Roman Empire, with her streets crowded with students—this was something of the atmosphere into which Paul projected his confident beliefs. How daring for this man of a despised sect to speak with such authority where illustrious names, although their voices were now mute, still declared the fame of Athens! These names are not unknown to our present day. Some of them were: Socrates, Plato, Aristotle, Demosthenes, Aeschylus, Sophocles, Aristides, Themistocles, Phidias, Zeno, Epicurus, Thucydides, Xenophon, Pericles. These names are still famous and their writings are read by a few men. But, in contrast to this picture of great names, we must recall that while a small number of men know who Socrates was, yet the world knows today the name of Paul, and millions in every clime and under every sun bow in worship before the name of the Christ whom Paul boldly declared to the Athenians.

The religion of the Athenians was to be written in their art, their philosophy, their multiplied festivals, and their social customs. However, the Christ whom Paul preached was to be written upon the fleshly tablets of the hearts and lives of men, scintillating and vibrating with the great impulse of the divine life in Christ Jesus. Not only was it a faith with them, but all that was immoral and shameful in other religions was to be trodden down by the far-reaching principles and teachings of Paul's Christ.

It would seem that we could make an application of all this to the world today. For, it is a fact that all that is good and abiding in the world, whether it takes the name of Christianity or not, comes directly from the same fountain of truths that are in Christ. Men who will not name the name of Christ will talk loudly of their idealism, of their honesty, their uprightness of character, their integrity, and noble principles; yet if these things do exist among men the principles have been borrowed from the teaching and the life of the Christ that Paul declared to the Athenians.

In the crowded markets, the people buying, selling, merchants and business men, magistrates, and civil governors are all gathered in this city. Paul begins to talk to them about their superstitions and their strange religions. He asserts some very fundamental truths and among them that God is the creator and upholder of the world. That his dwelling-place is in heaven, that he is not worshiped by men's modes and efforts, that it is only by devotion and through the spirit that men come into fellowship with God. He presents a few great ideas before them, that there is a divine nature in men and that idolatry degrades men. He speaks of times and seasons; but they had not thought seriously about these things. However, now God commands men to repent and to have new motives. It is impossible to have the new motives unless we have the imparted new nature and repentance toward God.

It is difficult to say whether Paul made any impression on these pleasure-loving, cultivated Athenians or not. Such people have always been difficult to lead into spiritual things. At least, a testimony was given and they were without excuse because they had heard his message.

Before My Class of Women

Caroline S. Moore, Redlands, Calif.

What a contrast, from persecutions and sufferings to Athens the beautiful! Robbed of her political power and her intellectual prestige waning, Athens was still a city of material splendor; marvelous temples, peerless statues, wonderful architecture; she was still the artistic, intellectual and cultural capital of the world. Here Socrates had questioned and reasoned with young men in the Agora, trying to lead them to a higher life; by the Areopagus, or council, he had been condemned to death for attempting to introduce the idea of a new and purer god; here Plato and Aristotle had lived and taught, and Zeno and Epicurus had established their schools of philosophy which influenced the entire known world; hence the teaching of the Stoics had been carried to far-away Tarsus, where it dominated the intellectual thought of Paul's native city. All these leaders had been reaching out for a higher moral life, and the concept of a supreme spirit, all-wise and just, a God whose full revelation, however, did not come to men until it came through Jesus Christ. The Greek philosophies had sadly degenerated by this first century A. D., having lost much of the best that their founders had taught.

In this cosmopolitan, intellectual city Paul would feel not at all out of place: he would acknowledge the revelation of God to the Greek mind and their striving

after a one supreme God, back of all, the world's phenomena. Yet as he walked about the streets, "his soul was irritated at the sight of the idols that filled the city." He saw behind the splendor and the beauty the wickedness, the corruption, the idolatry of the Athenians. He also perceived the heart-hunger of many, their "capacity for God"—if they had but known.

Neither splendor of environment nor intellectual appreciation changed the flaming passion in Paul's soul; he was true to his aim, and in the synagogue argued with the Jews concerning Jesus and his resurrection; daily in the Agora talked with those gathered there, asking questions and answering arguments; his theme still the same. This was Paul's habitual method of teaching: informal presentation and instruction. The method of some of our "forums" today, though the most of them are more instructive than argumentative. Perhaps if Paul's method were used more in our religious work we would get into closer touch with heart-hungry men and women, and introduce, as Paul did, Christ more effectively into their lives. Paul did not wait for men to come to him, he went where they were. It is a method any Christian could use.

What would be the effect, the country over, if we, the professed followers of Christ, should testify for him as Paul did?

There is much likeness between the Athens of that day and some of our modern cities: corruption in private and public life; loss of trust in the old religion; despair of men; a lowering of moral standards; selfish disregard of others—why enumerate more? So many of our contemporaries do not worship God at all! Not that Christ has failed, but that men have never given him the chance to live in them and through them.

Brought by the Stoic and Epicurean philosophers to the Areopagus, Paul answered their request, "May we know what is this novel teaching of yours? You talk of some things that sound strange to us; so we want to know what you mean." Note the courtesy and diplomacy of his opening words: "Men of Athens, I observe at every turn that you are a most religious people. Why, as I passed along and scanned your objects of worship, I actually came upon an altar with the inscription, 'To an unknown God.'" Paul met his audience on common ground—the religious element in life. He understood the longing of the Greeks for an assurance of fellowship with the infinite spirit. To this universal need he made his appeal; his words were such as their own philosophers might have used; the logic of his argument would be appreciated by his hearers, and tactfully he carried them with him toward an acceptance of his own belief. In all his teaching, Paul, like Jesus, interpreted the gospel in terms of the life and thought of the people to whom he was speaking.

The work of our foreign missionaries gives us examples of this tactful method of approach.

Paul said that he knew the God who was unknown to them and worshiped in their ignorance. What does he affirm concerning God? That he is the Creator, the "God who made the world and all things in it." God is Spirit and self-sufficient; he "does not dwell in shrines that are made by human hands," nor is he "served by human hands as if he needed anything"—as the Athenians thought they must serve their divinities; God is the Giver of all things; is the Ruler creating all nations from "a common origin" and determining the times and places of their existence; intending that all—who, as they, were groping—should seek and search for him. Then Paul makes the strong affirmation that is packed full of meaning—"he is close to each one of us, for it is in him that we live and move and exist": the imminence of God, and his sustaining power.

Paul does not stop at this expression of fundamental truths; he goes on to assert the relationship between God and man; shows that they were not living up to the truth expressed by even their own poets. If God is spirit, how can men, who "belong to his race, imagine that the divine nature resembles gold or silver or stone, the product of human art and invention"? The Infinite is above and beyond man's spirit. He affirmed that God forgave their ignorance, but now was calling them to repent and come to him, the Eternal Spirit; since "he has fixed a day on which he will judge the world justly by a man whom he has destined for this. And he has given proof of it to all by raising him from the dead." Paul boldly declared this, though he knew that his hearers did not believe in a future life or in judgment.

The result? Some sneered, others politely said they would hear him again, and then drifted away from the place. He had witnessed boldly for his Lord; but intellectual snobbishness and flippancy are hard to penetrate. "So Paul withdrew from them," doubtless discouraged and disheartened as he left Athens. Yet God would not be without followers; some believed, among them a member of the council, Dionysius, who, tradition says later, became bishop of Athens. We know, anyhow, that a strong church grew up at Athens. God can bring victories out of seeming defeats!

Crannellograms

Philip W. Crannell, D. D.

1. The all-in-allness, not the allness, of our God. 2. We live and move, not in What?, but in him! 3. Mars' Hill did not know it, but was hearing her greatest orator. 4. "Athenian Gentlemen!" A gentleman knows how to speak to gentlemen. 5. Very religious and nevertheless wrong! 6. Better worship an unknown God than none. 7. We shall get closer to

false religionists by recognizing the good in their false religions. 8. Yet we are here, not to share their ignorance, but to impart our truth. 9. The Maker needs no support nor housing from the made, but his work does. 10. "Of one" kind, origin, possibility, purpose, destiny,—if. 11. The one thing men have in common is their need of God. 12. Now Christ is here, we need not grope. 13. Humanity's one objective, to find, serve, love, enjoy God. 14. We are spirits; the God whose race we are must be spirit. 15. Image-worship slanders the worshiped and beslimes the worshiper. 16. High descent should carry with it high thinking. 17. Christ's resurrection credentials him as Judge. 18. Unbelief still sneers at resurrection. 19. Three diverse kinds of hearers that day: scoffers, postponers, those who stayed to pray.

The Lesson Lived

Susanna G. Fisher

THE FATHER HEART OF GOD

For we are also his offspring (Acts 17:28).

"When the first party of China Inland Mission workers was preparing to sail, many of their friends could not but be anxious. 'You will be forgotten. With no committee to represent you at home you will be lost sight of in that distant land. Claims are many nowadays. Before long you may find yourselves without even the necessities of life.' 'I am taking my children with me,' was Hudson Taylor's reply, 'and I notice that it is not difficult for me to remember that the little ones need breakfast in the morning, dinner at midday, and something before they go to bed at night. And I find it impossible to suppose that our heavenly Father is less tender or mindful than I.'"—From "Hudson Taylor, and the China Inland Mission."

THE WORLD'S BIGGEST BUSINESS

He preached unto them Jesus (Acts 17:18).

Bigger than oil! Bigger than steel! Bigger than any other business is the business of Christianizing the world. Indomitable perseverance has been an element in this as in every great enterprise. An army of nearly fifty thousand missionaries is employed. The annual amount spent by all the mission boards is not far from one hundred million dollars. Besides the making of converts, foreign missions maintain thirty thousand schools, have one and a half million students under instruction and give four million medical treatments a year.—Willard Price.

WILL IT LAST?

But certain men clave unto him and believed (Acts 17:34).

"The following story was related at a revival meeting in Glasgow. An evangelist who was conducting a series of meetings in the north of Scotland, one

night, when going home, was accosted by a man who sneeringly said, 'Mr. C., you are creating a great deal of stir and commotion in this village. But will it last?' 'Well,' said the evangelist, 'some time ago I was passing a certain house. There was a great deal of joy, gladness, and excitement in that house because a son had been born into the family. A few months later I was passing the same house again, but there was no particular enthusiasm, everything had quieted down. But the boy,' added he, 'was there all the same.'"—*Christian Herald*.

CHRIST SUFFICES

He preached Jesus (Acts 17:18).

"Whether we look backward or forward, downward or upward, we find Christ always worthy of infinite praise. The prime factors in the measurement of our dues to him are found both in what we ought to be. One can see in some degree, by looking about him, the depth of degradation in which he might have been, and from which he has been held back. His restraining has been not only an immediate work upon himself personally, but one of the bygone centuries, one that has produced the civilization and the best ideals of the time and place of his environment. But the measurement is only thus far half complete. A man must look again at the distance yet between himself and Christ. In this he sees a still greater need of praise; for he sees the infinite condescension of God coming down in search of him, ready to lift and lead him above his present low estate to any heights to which he will go with his Divine Guide."

LITERATURE OF POWER

As certain also of your own poets have said (Acts 17:28).

"De Quincey divided literature into two classes; the literature of knowledge and the literature of power. The Bible belongs peculiarly to the literature of power. It is the most powerful book that ever spoke to man. The literature of knowledge will live only till someone else embodies the old facts in a new form. The literature of power can never become obsolete; the deeper and truer the message of a book the more inevitable will be the form in which it will state itself. The literature of the Bible is so surcharged with power that virtue goes out from it whenever it touches the people. This virtue influences their thoughts, forms their governments, frames their laws, shapes their morals, molds their characters, and fashions their lives."—Wilbur F. Crafts, D. D.

"To men of faith and the qualities which come with faith the obstacles that cause them to stumble and fall provoke them to redoubled endeavor, and prepare the way for victory. Difficulties and temporary failures have a principal part in the making of all true men and women."

LESSON IX. NOVEMBER 26. UNITY IN CHRIST

Acts 18: 1-17; 1 Cor. 1: 1 to 2: 8. (Verses printed, 1 Cor. 1: 10-18; 2: 1-5)

GENERAL THEME: PAUL IN CORINTH

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: 1 Corinthians 13

KEY VERSE: I determined not to know anything among you, save Jesus Christ, and him crucified.—1 Cor. 2: 2

1: 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas, besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

2: 1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

much trembling" (1 Cor. 2: 3). In Athens the gospel almost failed; here at Corinth it splendidly succeeded.

He found a home and workshop with a fellow craftsman. Aquila and Priscilla seem to have been Christians before they left Rome. The different trades sat together in the synagogues of the Dispersion; so Paul would soon have become acquainted with these Jewish Christians, who like himself were weavers of tent-cloth. They proved loyal friends; were afterward with him at Ephesus; and one time risked their lives to save his (Rom. 16: 3).

When Silas and Timothy rejoined Paul he threw himself into the work of the gospel with even greater energy than before; was literally "constrained by the word," that is, absorbed in preaching the message.

II. FAILURE; SUCCESS. Acts 18: 5-11

He labored long and hard to bring the Jews of Corinth to Christ. Contradiction and abuse was their only response. His dudgeon he expressed by a familiar Oriental gesture: "I am clean—have done my duty. If now you are lost, you will have only your own selves to blame." Paul does not mean that he will not any more strive for the salvation of Israel; but, not here at Corinth.

Now there were many converts; from among the Gentiles; and one leading Jew, Crispus—one of the few persons, by the way, whom Paul himself baptized (1 Cor. 1: 14). Nevertheless, our apostle was oppressed in spirit. The very multitude of the converts troubled him—he remembered their wicked surroundings and the nurture and watch-care they would need. The bigness of the task frightened him.

He also saw signs of gathering bitter hostility. Then there came to him that wonderful vision of assurance (ver. 9). Let every servant of Jesus who is liable to discouragement keep it well in mind! Not forgetting the added words, "for I have much people in this city." Yes, and likewise in every other city and land the world over!

III. GALLIO. Acts 18: 12-17

I am always glad to speak a word on behalf of Gallio. My only regret is that he didn't listen to Paul, and let Paul's gospel save his soul, as he saved Paul's body a beating. He was neither a Pilate nor a Herod. Indifferent he probably was; a cold, sophisticated Roman gentleman; but admirers of Paul should be grateful to him for delivering the apostle from the hands of his enemies. The pagan Romans treated Paul better than his own people did!

A Bible Message for Every Day

Monday. Paul in Corinth. Acts 18: 1-11. May we believe that the clarity of Paul's thought and his saneness are in part due to the fact that he was a manual laborer? (Ver. 3.)

Tuesday. Factions in Corinth. 1 Cor. 1: 10-18. Let us not forget that the church—any church—is Christ's body (12: 27). To mutilate it—divisions, factions, parties—naturally weakens its efficiency.

Wednesday. Service in Weakness. 1 Cor. 2: 1-9. The faithful servant of Christ is simply carrying out his orders and directions; so we need not be greatly concerned about that servant's weakness and limitations.

Thursday. Foundations and Buildings. 1 Cor. 3: 1-9. Paul is thankful that there is an Apollos to further the work he had begun. Always rejoice in your successor and his successes.

Friday. Apostolic Liberty. 1 Cor. 9: 16-27. Immanuel Kant said, "You must, because you should." It is also the principle of Christian conduct; but here the love of Christ encircles that word "should."

Saturday. Unity in Christ. 1 Cor. 12: 1-13. Paul seems to have been at times in bad health. Did his body derangements suggest to him the distress and weakness that would result from a deranged church?

Sunday. The Supremacy of Love. 1 Cor. 13: 1-13. There is a line of Emerson's, "Yield all to love, nothing withhold." Paul did—to the love of Christ.

It was this love that pushed him through all these impossible undertakings. (Cf. 2 Cor. 5: 14.)

At the Threshold

"A common faith in Jesus brought those who believed into a common fellowship, establishing principles of harmonious living. The finest of all arts is that of getting along with people. It avoids exclusions, and judgments that indicate discrimination. . . It is not merely the combining of strength, but it is the combining of vision and service."—Peter Ainslie, in "The Lesson Round Table."

"The religion of Jesus is the practice of friendship. But the friendship must be democratic, generously unselfish, and nobly sacrificial."—George Walter Fiske, in "A Study of Jesus' Own Religion."

"Not only do the old bitter party quarrels still persist, but even within the churches themselves the ready friendliness of Christian brethren is often obstructed by an excessive zeal for the acceptance of detailed formularies and creeds and dogmas which are altogether unintelligible to the uninstructed and seem superficially to have little or no connection with the urgent needs of today."—E. E. Raven.

The Lesson Before Us

I. TENT-MAKING AND PREACHING IN CORINTH. Acts 18: 1-4

To Corinth, great cosmopolitan center of business, pleasure and immorality, came our apostle, "in weakness, in fear, and in

IV. "FIRST CORINTHIANS"

Romans, First and Second Corinthians, and Galatians have been called the *pectus Paulinum*, "the mind and heart of Paul." In interest and variety of subject, in earnestness and eloquence of language, First Corinthians is preeminent among the four. It is practical and hortatory, but contains important doctrinal teaching; e. g., about the resurrection. Mingled with its complaint and censure is a spirit of deep tenderness.

When and why written? After spending a year and a half in Corinth Paul paid short visits to Ephesus and Jerusalem, and then returned to Antioch, when after a while he set out on his third missionary journey. A long sojourn at Ephesus falls within this third journey; and from Ephesus he wrote this epistle; say, in the year 57.

The letter's preeminent chapter is of course "The New Testament Song of Songs," the thirteenth. Harnack calls it "the greatest, strongest thing that Paul ever wrote." Prof. George Cross says of it: "For moral elevation there is nothing in literature equal to this chapter. No Plato or Seneca ever uttered a sentiment of such transcendent beauty."

Paul had sent a previous letter to the Corinthian church (1 Cor. 5:9), to which they had replied and in which they had requested further instruction and explanations. To answer their inquiries was a secondary purpose of our epistle. Before this rumors had come to the apostle of trouble among the Corinthian Christians. He had despatched Timothy thither (1 Cor. 16:10) to try to straighten out matters. The reports that Timothy brought back to Ephesus were not reassuring, and thereupon the apostle wrote a third letter, strongly worded, which he sent by Titus. Several weeks later Titus brought to Paul, at the time in Macedonia, more satisfactory news of Corinthian conditions; rejoicing in which Paul wrote a fourth letter, our Second Corinthians.

V. THE PLEA FOR CHRISTIAN UNITY
1 Cor. 1:10-18

It was important that a strong church should be built up at Corinth. The time that Paul spent there and the attention that he afterward gave his congregation are easily explicable. But there were trying conditions. Because they carried the political methods of Greek democracy and the contesting spirit of their Corinthian games into their church life, dissension and factions had sprung up.

Chloe, it is conjectured, was a Christian woman of Ephesus, some of whose Christian slaves or relatives had just returned from a journey to Corinth and brought back news of the church there. The Judaizers and Paul's other enemies had been sowing seeds of dissension in the congregation. The lines of division seem to have been personal, rather than doctrinal—as is usually the case in divisions within the church!

The party of Cephas would presumably

be the strict Judaizers; that of Apollos the "high-brow" element; the "of Christ" those who were indulging in unwarranted license, misinterpreting some of Jesus' sayings; the "of Paul" faction, the apostle's friends.

How sadly they have mistaken his spirit and character if any of them thought that there could be, with his consent, a party of Paul. "Was I crucified for you?" (Ver. 13.) Moreover, that quarreling Corinthian church should not have forgotten that it was a temple for the habitation of the Spirit of God (3:16, 17)—Jesus' own figure! They were tearing this temple down by their dissension.

We should also study in this connection Paul's other representation, the many-membered body (chap. 12). Notice that he does not so much advocate uniformity, as conformity. The component stones need not be all alike. If they were all one member, where were the body? If they are all truly in Christ—and not in Cephas, Apollos or himself—desirable Christian unity will be realized. "Perfected together" (ver. 10, R. V.) means, literally, the fitting together of broken or rent pieces. The word was used to describe the harmonizing of discordant factions.

"Different workers and people with different gifts all have their proper place in the church and are needed each in his

own work. No jealousy or faction should divide them, but each should contribute his part in harmony with all other workers" (Snowden).

Some Suggested Questions for
Class Discussion

Would you attribute the fearfulness that overcame Paul at Corinth to lack of faith? May we not sometimes become discouraged from other causes?

What other memorable time did the voice of the Lord reassure Paul?

What conditions confront our large city churches similar to those at Corinth?

What are some of the commonest causes of church quarrels?

Where are we told how to settle them?

How can Christian groups—according to Paul—avoid worshipping a leader, instead of rallying around him?

Do you like to hear a church spoken of as Mr. So-and-so's, or Doctor So-and-so's church? Is it?

What are some of the advantages of church unity?

What would be the advantages—and the disadvantages—of church union?

What relation has church unity to world unity?

To what extent has the foreign missionary movement made for church unity? For world unity?

TEACHERS' HELPS

In the Men's Class

By Warren L. Steeves, D. D.

The Epistle to the Corinthians is beautiful in the extreme. It has wondrous depths and glorious heights. Corinthians 13 is the immortal chapter; the psalm of Christian love. It is most glorious in its beauty and presentation of the perfectness of the holy Christian life. The magnificent fifteenth chapter, concerning the resurrection and its glory, is a part of these great and marvelous mysteries.

I. PAUL RECOGNIZES GOOD, BUT
DEPLORES EVIL

Teachers, pastors, and reformers would do well, in our day, to observe the method of Paul's attempt at the corrections of the imperfections in the church. His experience at Athens had, no doubt, taught him one great need. He says in this connection that he determines to know nothing among them save Jesus Christ and him crucified. He beseeches the disciples of the church, at Corinth, to make sure of the name of Jesus Christ, for in him is the solution of all divisions and by him are all things settled.

To Paul, Christ was not divided. It was the same Saviour for Crispus, Gaius, and Stephanas, as well as for all the rest, for none had a monopoly on him, none a need that he could not supply.

II. MORE THAN A SYMBOL

The cross, to many, is a symbol. It is erected high on church towers, it is illumined with electricity, it is burned on the hilltops, it is worn about the neck of the fair woman, it dangles at the breast of the priest, and men have looked upon it with familiarity and have forgotten its shame. To simply observe the cross as a symbol is to find no delight in it that is permanent.

Calvary is the true test of the cross. If I want to see it in its fairest beauty as well as in its greatest shame, I must go there and stand with uncovered head beside him, who on the cross made atonement for sin, "through which God might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26). It might have been possible for God to forgive sins with some other method; but Paul declares that this is the one method of all. Hence, he makes the cross honorable and glorious because of its accomplishments and successes.

"Is it not strange, the darkest hour
That ever dawned on sinful earth,
Should touch the heart with softer
power
For comfort, than an angel's mirth?
That to the cross the mourner's eye
should turn,
Sooner than where the stars of
Bethlehem burn?"

The cross is God's testimony concerning the awfulness of sin and the relief and pardon that he has provided.

When we have observed that cross at distance, let us make true application of its sacrifice in our lives and for the lives of others.

Before My Class of Women

Caroline S. Moore, Redlands, Calif.

How richly the Lord provides for the needs of his followers? Paul came to Corinth, depressed and discouraged, and he found a haven of rest for body and spirit in the Christian home of Priscilla and Aquila. In the sympathetic understanding and Christian intercourse of this home, strength came again to the mind and heart of Paul and he was soon again ready for the work, giving the burning message of the gospel; every Sabbath he was in the synagogue, teaching and explaining this message to both Jews and Greeks.

Whatever the social customs of an age, the home is the real center of the life of that age and of its social institutions. The home must furnish "a body for a soul." What a help upward and outward is the home within which the Spirit of Christ, lived out and interpreted by the loving heart of its hostess, dwells! In such a home recognition of the physical needs is but the beginning of the hostess's ministrations. Spiritual sustenance would be as readily given. Such homes may be rare, but they prove that in a home where Christ abides, as truly as in a life, "be-neath all activity, peace may abide and be strong."

What a pattern this is for every home-maker to follow! The ills of the world could be cured, could we have Christ-filled homes with Christ-filled members living in it! We have heard so much of the faults of our system of education; we would not let go any betterment that may result from such criticism; but more vital than methods of education are the spiritual qualities that are lacking in so many homes today. What about each church becoming a true center for the betterment of homes? Would not the moral atmosphere in the nation then become purer?

Contact with such a home would bring blessings to any outsider. There are so many places where we could do true home or foreign mission work. There are many outside the home who might be blessed by contact with it.

Every year there come to America students from foreign lands, to study at our colleges and to learn of our ways. Can we visualize how much it would mean to these to come really to know the life of a Christian home in America? Most of them leave with either no idea, or very distorted ones, of our family life, after lonely years among us. If we would sometimes share our homes with the lonely one, both would receive a blessing. I tell you truly, in so far as you did it

to one of these, brothers of mine, even to the least of them, you did it unto me."

Priscilla was a busy woman, for it is told that "they all worked together." Besides, being a woman who ruled well her home, and extended its hospitality to individuals to help and bless them, she gave her help to those outside her home. Are there not many fields where we could encourage right living and thinking? The field, not narrow, of our own church people who ought to know Christ, but have no one to introduce them to him; strangers, who are seeking him, to whom the right word would mean the difference between despair and the courage to face life and its desperate problems. Few of us realize how many are longing, especially in these days, for the strength and faith that true religion alone can give. They too often are leaving the established churches to seek this, because of heart-longing, when not enough is given them of Christ, and his love, and his power. We certainly should give some of this essential help to those searching for Christ.

We have not properly worked the fields of our nation these last years. Many of us are appalled as election returns come in; all the temperance educational work of decades must be done over again, and misery must be endured, especially by women and children, because we have neglected this part of our field. This is just one illustration. What of crime among the young? What should be our attitude to the movies, to the children's (and other) programs that come in over the radio? Do we not need to go outside our homes to labor for Christ? We either lack spiritual endowment, or else it is spiritual back-bone we need!

How shall we ward against spiritual deterioration? Five years later the apostle Paul is telling the members at Corinth, in terse, emphatic phrases, to give up their cliques and their quarreling; that they must "regain their common temper and attitude"; begging them for the sake of their Lord Jesus Christ to become united, and to remember that they should have one head to the church, Jesus Christ; a Christ who is the power of God and the wisdom of God. How often has the same kind of thing happened in the church from Paul's day until this! What tragedy it has brought, bitterness, heartache and division! Certainly the women who must daily settle questions of right and wrong, smooth out differences of opinions, lest they become disputes instead of friendly arguments, who must look on both sides of many questions, should exert a strong influence for peace and harmony, whether individually or through their organizations, when dividing questions arise. We may not believe alike, but we can be tolerant of one another's ideas. We can be mutually inclusive, not exclusive; for we all have the same Christ, whom we love and trust, who should be our guide and Lord. Many has been the occasion when the

women might have "saved the situation" if they had been seeing eye to eye. We have improved over past decades in this respect, but we are far from the standard to which Paul called the church of Corinth.

"For the selfishness that hardens us into cliques and sets us at each others' throats, forgive us, Lord, the Father of us all! . . . Deepen in our hearts the knowledge that thou art over us all: our Ruler, Judge, Rewarder and our God!"

Crannellograms

Philip W. Crannell, D. D.

1. Christ is the foundation of all things; Christ crucified, the foundation of our hope.
2. He who knows what to know and knows it, has the secret of success.
3. If you know Christ crucified, you know enough for comfort, happiness, and power.
4. One name rightly placed would unite all men.
5. Unity in Christ is a divine blessing, and a divine and human achievement: "perfected ('straightened up into') one."
6. One mind is necessary to one judgment, one decision, one opinion.
7. Party-cries have no place in Christ; not even the cry of Christ—often the most partisan.
8. One name proclaim, with no "I" attached!
9. Paul's preaching always led to baptism; not to be saved, but to show allegiance.
10. Men need, not our rhetoric or logic, but our witness.
11. Paul did not fail in Athens; but Corinth required different strategy.
12. He trembled, not because of Athens, but because of Corinth.
13. Witness was better for Corinth than reasoning.
14. Every true leader mourns when men follow him, not Christ.
15. Give up trying to demonstrate the gospel philosophically, let the Spirit demonstrate it powerfully.
16. Faith standing in men's wisdom may succumb to men's foolishness.
17. No power can shake faith planted and supported by the power of God.
18. Paul's life was the best and strongest sermon he ever preached.

Victory from Defeat

"We rarely find out what we can do until we are defeated, and driven back in attempting what we would like to do. It was Saint Paul's failure with the Jews, and their determined stone-wall opposition to his message, that forced him into a wider sphere of service and made him the glorious apostle to the Gentiles. It was the failure of John Wesley in his missionary work among the Negroes of Florida that sent him home to kindle revival fires in his own land, and to awaken the slumbering church and the godless masses of the people by a new preaching of the everlasting gospel. In these and a thousand other instances the obstacles which turned men from their self-appointed path proved to be the messengers of God directing them into the larger and diviner way appointed for them."

A Worship Program for the Church School

Prepared by REV. GEORGE L. CUTTON

New York State Director of Christian Education

Christian worship may be defined as the realization of the presence of our heavenly Father. The purpose of the church school worship program, then, should be to lead teachers and pupils into a real fellowship with God through Jesus Christ, our Saviour. Such a program should have a unity of materials about some central theme. This means preparation on the part of the superintendent or leader of worship. The following is, therefore, suggestive to such a leader in the building of his own worship programs. He should also consult articles on worship in the ADULT LEADER and the *International Journal of Religious Education*.

As the International (Uniform) Lessons for this quarter are on the life and work of Paul, it is worth our while to choose themes relating Paul's life and work to the modern missionary enterprise. This emphasis is greatly needed just now.

I. PRELUDE. Usually the pianist plays through the first hymn before it is announced from the platform.

II. OPENING HYMN. Following the singing of the opening hymn, the leader of worship may devote some time to the interpretation and memorization of some of the hymns suggested for this quarter. A very good booklet for this purpose is *Great Hymns of Worship and Missions*, by Charles A. Boyd.¹

The following hymns are suggested for the quarter:

1. Missionary Hymns: "Jesus Shall Reign Where'er the Sun"; "O Zion, Haste, Thy Mission High Fulfilling"; "We've a Story to Tell to the Nations"; "Where Cross the Crowded Ways of Life"; "Follow the Gleam" (a song of the World Wide Guild); "The King's Business" (the Royal Ambassador song); "Rescue the Perishing."
2. Hymns of World Peace, with reference to Armistice Day: "Lead On, O King Eternal"; "America, the Beautiful."
3. Thanksgiving Hymns: "When Thy Heart with Joy O'erflowing"; "Now Thank We All Our God."
4. Christmas Hymns: "It Came Upon the Midnight Clear"; "Watchman, Tell Us of the Night."
5. Hymns of Consecration for Teachers and Pupils: "O Master Workman of the Race"; "I Would Be True" (Howard Walter's poem, sent as a Christmas present from a mission field in India to his mother); "Lord, Speak to Me, that I May Speak," a teacher's prayer; "Jesus Calls Us O'er the Tumult."
6. Hymns referring to the Life of Paul: "Almost Persuaded, Now to Believe"; "I Know in Whom I Have Believed."

III. THE SCRIPTURE. The selection read should be appropriate to the theme of the lesson. If the main school is accustomed to the responsive reading of the Uniform Lesson for the day, it is sug-

gested that the leader of worship prepare a number of the Golden Texts as mottoes. Posters might be made for display, or the text could be written on the blackboard. Here are a few from the lessons of the quarter:

- October 15. "For I am not ashamed of the gospel."
- October 29. "Love worketh no ill to his neighbor."
- November 5. "Where the Spirit of the Lord is, there is liberty."
- November 12. "Believe on the Lord Jesus and thou shalt be saved."
- November 26. "I determined not to know anything among you, save Jesus Christ."
- December 17. "I press on toward the goal, unto the prize . . . in Christ Jesus."
- December 31. "I have fought a good fight, I have finished the course, I have kept the faith."

IV. WORSHIP TALK OR STORY. In this connection the missionary anniversary programs for worship services in Baptist Sunday schools can be used. They consist of twelve programs, in addition to portraits and great sayings of twelve missionary heroes.¹

V. PRAYER—as the high point of worship in this service.

VI. HYMN OF DEDICATION to study and service. This can be followed by music as the recessional to the classes. Usually the offering is taken up in the classes.

VII. CLOSING SESSION. If the school re-assembles for a closing session, this is the time for the reports of secretaries, the announcements for the week, the superintendent's comments, prayer, and benediction.

¹ May be secured from our Philadelphia headquarters.

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Christmas Cards with Envelopes

The following cards are adapted to the use of pastors, superintendents, teachers, and Christian workers

No. 2446. "A Christmas Wish." A most pleasing design of a peaceful community with the following sentiment: "With the refrain of Glory to God ringing in your soul may the exceeding beauty of His grace abide with you this Christmastide." Size, 3 3/4 x 4 3/4 inches. \$2.50 a hundred, with envelopes. (81 P)



No. 2446



No. 2447

No. 2447. A Christmas Wish and a New Year Greeting. The sentiment is as follows: "May Christmas be a happy time with you in the thought of the Christ-Child who came to bring peace to the world, and in the coming year may he be your guide and strength each day." Size, 2 1/2 x 5 inches. \$2.50 a hundred, with envelopes. (81 P)



No. 2423

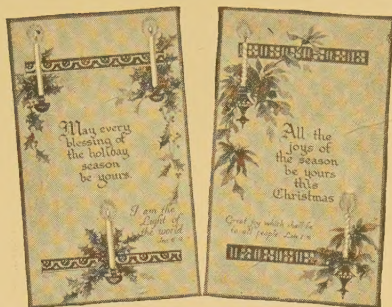
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No. 1259

sets, set of ten.

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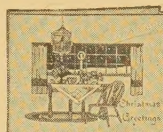


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No. 2422. Decorative designs of holly, poinsettia, and candles. Each card has a Christmas sentiment and a Scripture verse. Five each of two designs to the package with envelopes. 30 cents a set. (81 P)

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No. 1274. Gray mottled stock. Richly colored interiors. Christmas candles—a bluebird—the charm of quaintly colored pottery! Christmas greetings and glad Scripture Text. Five each of two designs to the package, with envelopes. Size, 2 1/2 x 3 3/4 inches. 25 cents a set. (81 P)



No. 1274

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No. 1295

Size, 2 x 4 inches.

No. 1296. "Just a little gift for you, To tell you of my thought of you, And wish you Christmas joy!" Also 2 Corinthians 9:15. Size, 2 x 4 inches. 10 cents a dozen.

No. 1295. "Because this is remembering day of God's great gift to men, I'm sending my small gift to say 'Glad Christmas' once again," Also Luke 2:11. 10 cents a dozen. (81 P)



No. 1296

(81 P)



No. 1297

2 x 4 inches.

10 cents a dozen.

No. 1297. "A heart full of good wishes, I send here-with to you, And pray the Christmas Spirit may bless you all year through." Also Luke 2:10. Size, 2 x 4 inches. 10 cents a dozen. (81 P)

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The Nativity. A Christmas festival composed entirely of selections from the Bible story of the Nativity, arranged as a mystery play. It is accompanied by carols, and is adapted for easy production by children or young people. **35 cents**. (21)

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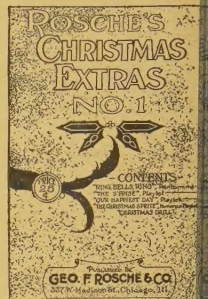
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